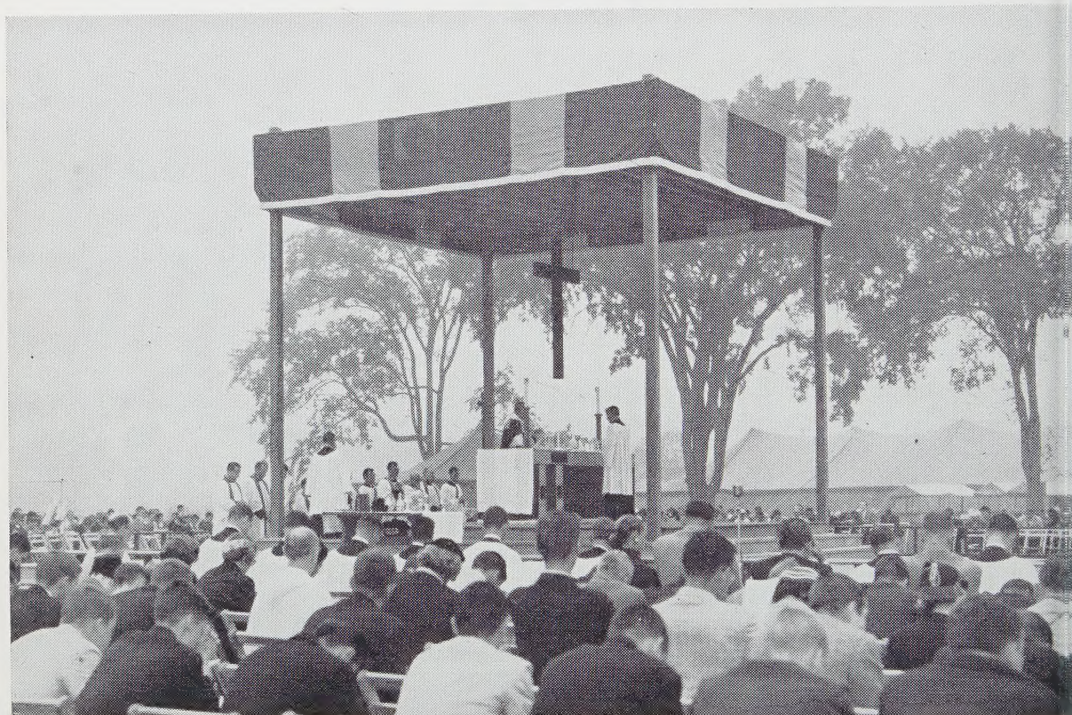


June, 1956

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KENT SCHOOL 1906 — 1956

The Field Mass pictured above was offered on Sunday, September 18, 1955, in the presence of around two thousand alumni, parents, townspeople and students. This was the beginning of a year-long celebration of Kent's 50th Anniversary.

The Holy Cross Magazine

June



1956

A Community For Christian Education

BY JOHN O. PATTERSON

I cannot help but begin by saying that the interest and loyalty and support which has been evidenced throughout our Fiftieth Anniversary Year makes every one of us at Kent doubly aware of the great privilege and heavy responsibility that is ours. We know that we have "entered into the labor of others." We know that this place is not ours—that we are but stewards—and I think that I speak for every trustee, every master, and every boy at Kent when I promise that we will do our best under God to hold fast to that which is finest in our tradition, to invest every talent with what wisdom Our Lord allows us, and to work and pray that Kent may become the finest community for Christian education in the world. I think that all of us believe in Kent. This is not merely what I might call loyalty—this is a faith. There is an important distinction involved in this. One of the greatest things about the Kent family is its faith in a living, vital, growing, exciting, and maturing cause. All too often institutions have strong supporters whose loyalty is largely "remembrance of things past" and a nos-

talgia for those days that seemed so golden. Such loyalty is apt to be static, such a cause will become stagnant. This is the kind of commitment which I have called loyalty rather than faith—and we all thank God that it does not typify the interest that marks those for whom Kent is a cause. For the thing that has brought about whatever measure of success Kent has had (under God) is not mere loyalty—it is a faith—a driving, exciting, self-critical, demanding faith in a cause that we believe literally to be second to no cause in the world.

That cause is the Christian idea of education. This is the rock upon which this community was founded and this is the rock upon which it must continue to build. This is our reason for being.

Why

Kent is here because of men who believe in God and His Kingdom. Kent is here because of men whose vision does not stop at the horizon or the calendar. Kent is here because education must be for eternal life and not merely for livelihood. Kent is here because the Christian knows that *all truth is*



FATHER JOHN PATTERSON
RECTOR AND HEADMASTER OF KENT SCHOOL

ultimately *one* truth and free men need not fear that truth. Kent is here because Frederick Herbert Sill knew that the Christian idea of education differed not merely in quality but also in kind. This is our inheritance and this is our stewardship!

I hope this does not sound too vague and ephemeral or too philosophical. I have perhaps written in idealistic terms—but this is just because I refuse to believe that there is a man honestly working for or working with Kent who is content to base that work or that loyalty on anything less than idealistic terms. We are neither embarrassed by, nor afraid of, ideals at Kent.

However, we can never forget that ideals without techniques for their expression either fade away or degenerate into sentimentalities and so our concern at Kent is always to preserve and nourish, to seek and establish certain ways of life whereby those ideals are both induced and expressed.

This requires a sacramental attitude towards all parts of our life here. This means that everything we do must be looked upon as possible means of grace. This means that those of us who live here—clergy and laity alike—are engaged in a ministry.

For the teacher is a minister just as surely as is the parish priest. His work will differ in method but not one iota in importance. The teacher is entrusted with the care and nurture of souls just as much as is the priest. Indeed in a school such as Kent, the master has far more intimate contact with those souls than has the average parish priest with his congregation. And since we profess and call ourselves Christians we can never forget that our work as masters is a twenty-four hour a day job of giving some 300 youngsters an example of integrity, stability, faith; of good humor; of intellectual honesty and respect for knowledge and a constant awareness that we are a part of the Body of Christ—brothers one of another.

Where

There are four specific areas in which we meet these boys whose development is entrusted to our care—and for generations the Christian idea of education has stressed the place which each of these four must hold.

First, obviously, is the classroom. We at Kent are committed to the classical idea of education and committed to an enormous respect for our particular subjects. We do not forget that we are teaching boys—but we also never forget (as some of today's educators occasionally seem to) that we are also teaching subjects.

So, also, we are always aware that one of our greatest tasks is to develop within these boys not only a certain backlog of facts but a love of learning—to show them the enormous satisfactions that are to be found in the pursuit of knowledge.

We are convinced that the Sports Buildings, the playing fields, and the river offer us valuable opportunities for meeting our responsibilities. We have, I believe, an enviable reputation for sportsmanship at Kent. This has not come merely as a consequent

of victories tabulated nor of stars developed—it has come, I think, because coaches have been able to pass on to the boys a sense of the value of team play, a sense of the joy and fun of athletics, and have recognized that in sports character and selfishness can be developed as perhaps nowhere else.

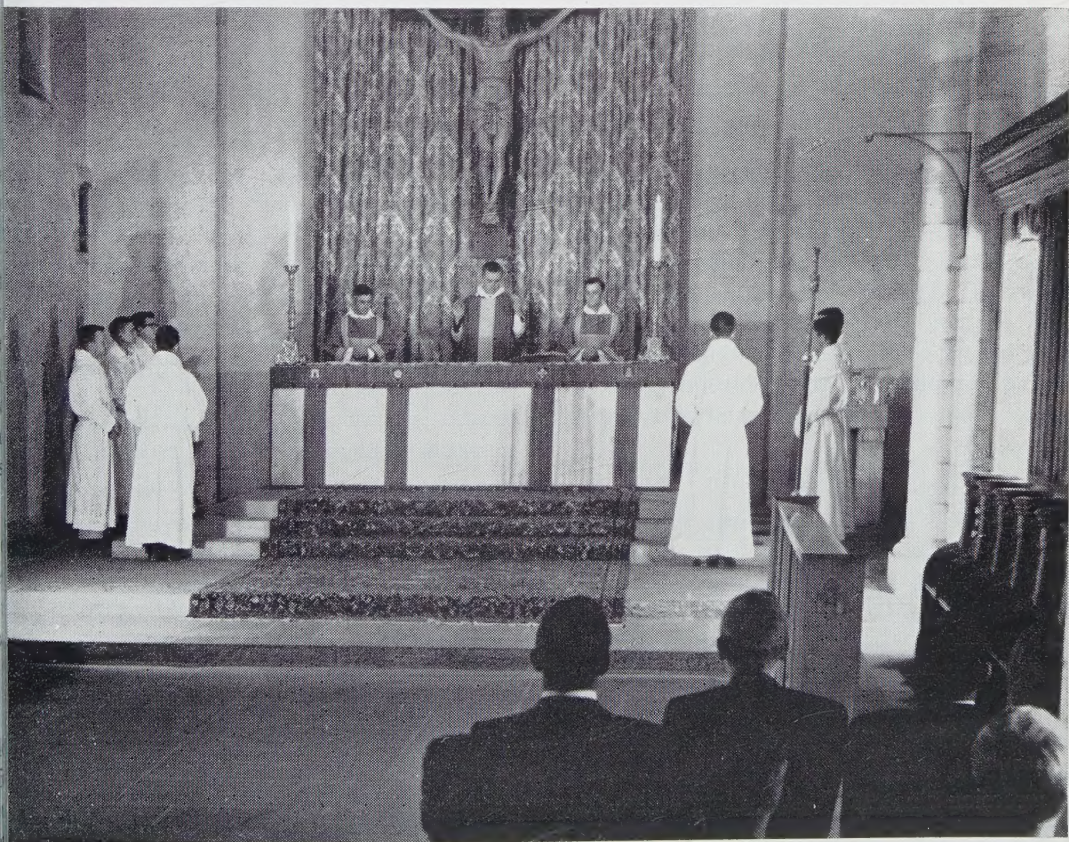
It is our good fortune at Kent that our particular tradition of student-faculty relationships offers a wonderful opportunity for informal friendship. Even more telling than what a man does is what a man is and we seek men of such calibre that their contributions to the boys can be made as a result of friendly daily contact in the dormitories, dining hall, faculty homes, and informal extra-curricular club rooms.

I have left the fourth of these areas of the teacher's ministry until the last. It has always been at Kent the most obvious—and just for this reason the most difficult to dis-

cuss. School and college catalogues are often full of clichés about the place which the Chapel plays on this school yard or that campus. We have said so often, "The Chapel is the heart and center of our life," that it has come to sound trite. I want to assure you that however much the expression may have been overworked, the fact and reality remains. From the day of a new boy's arrival until the moment he is given his diploma, the Chapel is the focal point of school life.

How

The integrating factor of all that we do and all for which we strive is that great central action of the Church of Jesus Christ—the Lord's Supper, the Holy Eucharist. Each Sunday we offer to God all that has marked the week—our successes and our failures, our strengths and our weaknesses, our hopes and our dreams. Individually and corporately the life of the community is



"FOCAL POINT"

THE SUNDAY EUCHARIST IN SAINT JOSEPH'S CHAPEL, KENT SCHOOL

brought before that altar in the recognition that it is only as all of our efforts and activities are related to God's plan and God's Kingdom that they can have ultimate significance. We have learned that it is only as our successes are offered to God that they can mean anything except a threat and peril to our souls and that it is only as our failures are put in His hands that they can be forgiven and redeemed. It is only as we seek God's grace for our hopes and for our dreams that they stand any chance of sound accomplishment.

And so it is that as we teach and learn, as we coach and play, as we seek friendship between boy and master we realize that all of these must be seen as religious activities, related to the ultimate goal of every thinking Christian—that God's plan be understood, God's values recognized and God's will be done. So it is that this community gathers every Sunday morning to "offer ourselves, our souls and bodies to be a reasonable, holy and living sacrifice, acceptable unto God," and to seek the Grace of God without which we are of nothing worth.

What It All Means

These are terrific goals—tough, exciting, and worth every effort. They are the same fundamental goals that have marked this school since 1906. The external changes, the superficial differences seen in the school yard, are many and enormous, but each has brought with it additional responsibilities willingly shouldered and additional opportunities that can be used to move towards those goals.

The responsibilities and work which the students undertake in the daily life of the school are, of course, and of necessity, greater than ever before in order to maintain a greatly extended plant. But along with that greatly expanded work and responsibility has come greatly expanded opportunity.

The problems of financing a school in the year 1956 have increased in almost geometric progression since 1906—but Kent still holds firmly to its policy of every family making a contribution to the annual budget representing a fair share of that family's re-

sources with no boy in school wearing a "scholarship" label. For the past two years 40 per cent of the boys are here at less than cost.

The matter of admissions is always a concern—and the concern is that we find the kind of boy who will accept from Kent the best we have to offer and give to Kent the best that he has to give. We seek a wide distribution geographically, we seek a wide distribution economically. Our concern is not for numbers—we have many applicants for every opening. Our concern is for boys of such potential calibre that we will be proud some day to say, "He's a Kent man."

I have written at some length, but I have done so in an effort to let you know something of what Kent means to me and to all of us here. We believe in this cause and we believe in our vocation to serve it. It is an exciting and it is a humbling experience to have the responsibility of carrying on and strengthening a community such as this—especially at a time when so many men are knuckling under to an unreasoning descent into fear and at a time when truth is so universally discredited.

But we insist that men can live and play and worship together in decency and in freedom. Men can and must be allowed to shoulder responsibility for themselves. Men must be permitted to seek out and face truth no matter who may be frightened or offended by it. Secular humanism cannot be substituted for the Gospel of Our Lord; for secular humanism is but a partial truth and a partial truth is always ultimately a lie.

And so for Kent and its days to come seek a life in which in classroom and laboratory, in Chapel and dormitory, on the playing fields or the auditorium stage, in the Study Hall and at the master's desk, every lesson studied or prayer offered, every game played or rule announced, every assignment prepared or lesson taught, is done for the glory of God and the welfare and maturity and wholeness of the boys who are the school.

Perhaps the greatest thing about all this is that it's fun. It's terrific! Chesterton pointed out that "joy which was the small public

of the pagan is the gigantic secret of the Christian." Such joy, such true fun has al-

ways been a characteristic of life at Kent. God grant that it may always be so!



CONVENTUAL HIGH MASS

AS PART OF THE FIFTIETH YEAR CELEBRATION AT KENT, A RELIGIOUS ORDERS CONFERENCE WAS HELD JANUARY 24 TO 27. BISHOP RICHES OF DORCHESTER, ENGLAND, LED THE CONFERENCE. THE CHOIR WAS COMPOSED OF GENERAL SEMINARY STUDENTS.

Kent Beginnings

Kent should never have started. By all the laws of probabilities and chance, the school should never have begun—and, if it did begin, it should never have survived. But it did!

Just take a look at the Order of the Holy Cross back in 1906. It consisted of only eight men. They had only four years before moved to their new monastery at West Park. The Fathers were in constant demand throughout the country conducting retreats and parochial missions and taking part in various welfare projects. Just the year before, in 1905, they had instituted the mountain work in Tennessee at Saint Andrews. There was plenty to do, besides the mainline of the regular monastic routine at West Park and in the little monastery of Saint Michael at Saint Andrews. They were living the Mixed Life with a vengeance! But Father Sill had still another idea.

He wanted to start a school which would provide boys of families in the middle class brackets with a good solid Christian educa-

tion. He felt that the rich could take care of themselves; that there were charitable organizations which were increasingly taking care of the really poor. What about the sons of in-between folks? Also he felt it would not be a bad idea if he could get boys from all the different social levels and mix them up in a good Church school. A grand idea, but how to do it?

Under the circumstances, it is not surprising that Father Sill's brethren did not cotton to the idea too much: there was enough to handle as it was. But Father Sill had determination, if nothing else. He kept hammering away at his idea and making plans. In fact, his plans were well along the way when he finally broke down the resistance of his Superior, Father Huntington, the Founder of the Order. The two monks had been holding a mission in St. Louis, Mo., and evidently Father Sill realized the psychological moment had come. Father Founder was tired out from his missioning endeavors when Father Sill once more



FREDERICK HERBERT SILL, O. H. C.

"PATER" FOUNDED KENT SCHOOL IN 1906 AND DIED THERE IN 1952. THE ORDER OF THE HOLY CROSS
HANDED CONTROL OF THE SCHOOL OVER TO A GROUP OF ALUMNI AS TRUSTEES IN 1943.

brought up his plan of action and asked permission to get it going. It would be interesting to recapture that night when the Superior said "yes" and so started the chain of events which would give birth to the Kent that we know today.

Immediately Father Sill, perhaps fearing that the Superior would back down, mailed out a bunch of letters that he already had prepared. He sent them to many people, but principally to his old cronies of Columbia. He told later of how he returned to West Park after that St. Louis mission expecting to find "a bushel basket full of checks." What he did find was \$180 waiting for him. The total response to that first appeal amounted to only \$300. We can imagine the awful jolt this must have been to the young priest with his great plans. But, nothing daunted, he went on with his project.

He raised money from anybody and everybody. He rented a farm in the Housatonic Valley near the little town of Kent. He began to collect a staff: four men as teachers and a group of colored people as cooks, etc. (he had done mission work amongst negroes in Baltimore before he entered the Order). At the same time he was carrying on his full share of the work of the Order but, as he went around various parishes, it also gave him an opportunity to raise interest and funds for his new school. The Father Superior was definite in his orders that Father Sill was to remain in residence at West Park and continue his evangelistic work, but with an occasional visit to Kent to supervise the preparations. Then began that series of catastrophes which should have stopped the whole project but didn't.

Troubles

The man who had been engaged to be headmaster sent a message to Father Sill to say that his wife had contacted T.B. and so they would have to move to the south-west. Immediately Father rushed up to St. Paul's School to see Mr. Lloyd B. Holsapple whom he had previously engaged as a teacher in the new school. Mr. Holsapple was only twenty-two years of age at the time and was naturally aghast at the idea of being its

first headmaster. But Father Sill could be very persuasive. Finally the young man decided to consult his father. He telephoned his father and the latter told him to take on the job. As Mr. Holsapple reminiscently remarks, "A young man in those days, even if twenty-two years of age, did what his father said; so I took it." But he had already planned a trip to Europe that summer, planning not to get back until just a few days before the opening of school. However, this was all right with Father Sill and so Mr. Holsapple went to Europe.

During the weeks that followed Father Sill was a bee-hive of activity although finances were still very precarious. Then just the day before he landed back in the United States, Mr. Holsapple's father died and so he was detained at home and could not be present for the opening of the new institution. When he did arrive three days after opening day he found an anything but promising state of affairs. The colored people whom Father Sill had hired had found better jobs in the town of Kent and did not turn up for their promised duties. So Father Sill himself pitched in and became the cook—and everybody got sick!

Since Father Sill had to get back to West Park, a meeting of the new staff was immediately held on the arrival of Mr. Holsapple which lasted far into the night. There were two other young men whom the headmaster had never met before and who had had no previous teaching experience. Since the boys represented all age levels, a full time teaching schedule had to be drawn up covering the required classes for every year. But the enthusiasm of the founder had caught on and his example of pitching in wherever needed (even if with disastrous results in the culinary department!) was followed by master and student alike.

During the first year things were difficult. Overcrowding was the rule. Often there was not the money with which to pay bills and grocers in Kent town after a while hesitated to send out supplies unless they saw their money first. Once in a while Pater would blow in with some of his Columbia friends to show them around the school and



SOME OF THE SISTERS AT THE RELIGIOUS ORDERS CONFERENCE
REPRESENTATIVES FROM ELEVEN AMERICAN COMMUNITIES AND ONE CANADIAN SOCIETY ATTENDED.

he always wanted to declare such an occasion a holiday. No doubt this pleased the boys but it was hardly conducive to the keeping of a good schedule.

But the school weathered that first winter. Only dedication to an ideal could have brought them through such responsibilities and adversities. Indeed, Mr. Holsapple's health was suffering under the strain and he had to request that his resignation be accepted. In April of 1907 Father Sill was holding a mission at St. Clement's Church, Philadelphia, and he asked the headmaster to come and visit him there so that they could thresh out the whole matter. Pater realized that the circumstances were grim but he accepted the resignation and then got the Superior's permission to go to Kent himself and assume the responsibilities of headmaster. Thus started the era when Pater's personal presence was to mean so much in the constant day-by-day activities of Kent.

Now let us turn to the pages of the *Holy Cross Magazine* of May 1909 when the following paragraphs appeared in the Community Notes:

Kent Beginnings

The School for Boys started at Kent, Connecticut, September, 1906, and subsequently incorporated under a Council and Board of Trustees has recently been organized by combining the Council and Board of Trustees into one body and reducing the number from fourteen to three. The Board of Trustees as at present constituted consists of the Rev. Sturges Allen, Superior, O.H.C., chairman; the Rev. James O. S. Huntington, O.H.C.; and the Rev. Harvey Officer, O.H.C.

Next month we shall give an account of the school, its history, its ideal and the work it has already done. The School lies under a great debt of gratitude to the gentlemen formerly constituting the Council and Board of Trustees for their wise counsel and unsparing labors in the formative and critical period of its history.

The promised information about the new school appeared in the June, 1909, issue of the Magazine in the form of a letter from Pater and an appeal from the Superior, Father Allen. We give them here verbatim.

THE FOUNDING OF KENT SCHOOL

By F. H. SILL, O.H.C.

Kent School, Kent, Conn.,
May 19, 1909

My Dear Father Superior:

The note in the May issue of the *Magazine* promised a more detailed statement about the organization and purposes of the Kent School. This is a departure from our custom, for during the three years of our existence we have studiously avoided statements in the public press, and we have never sent out a line of advertising. The latter has been unnecessary, for from the start we have had more applications than accommodations, and the former seemed unwise until we had enough history behind us to give some warrant to permanency.

First let me give a little summary of our growth. We began in the autumn of 1906 with three masters, and eighteen charter scholars, of whom two are now in college and nine are still with us. Last year we had six masters and thirty boys, and we are finishing the current year with seven masters and forty three boys. As I stated above, we have had no lack of applications. For next year's vacancies we shall have over two hundred boys from whom to select the fifteen we shall need to make our number reach fifty. A good majority of the boys are boys whom we have met in our work in various parts of the country. The geographical distribution is interesting—nine from Pennsylvania,

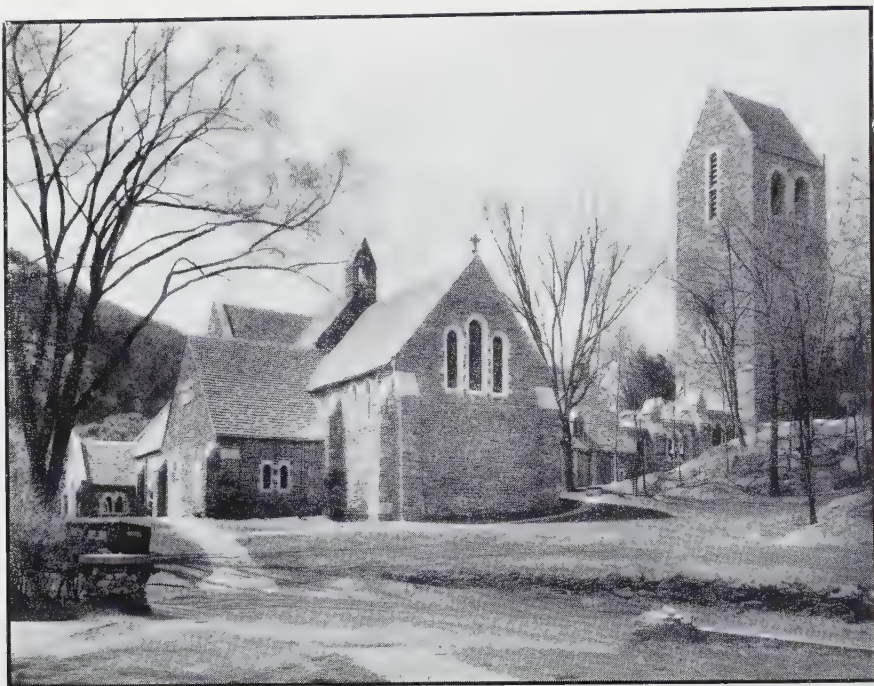
eight from New York, five from Maryland, five from the District of Columbia, four from Massachusetts, three from Connecticut, three from New Jersey, two from Missouri, one from South Carolina, one from North Carolina, and one from Ohio. Three of our boys are in college—one in Toronto, one in Williams, and one in Wisconsin. Of this year's graduating class two hope to enter Princeton, one Harvard, one Yale, two Columbia, and one is undecided. I mention these facts as showing the possible influence of the school if it develops along these lines, both in drawing boys from all over the country, and in sending them to a great variety of colleges. The boys are selected with the main attention paid to their giving promise of leadership. The tuition fee, which is two hundred and fifty dollars a year, enables us to draw from the homes and circumstances which as far as one can judge have furnished the best material for leadership in Church and State. Nearly all of the boys are sons of professional men and nearly all have some definite profession in view.

We began in a rented house. In the autumn of 1907 we moved into our present buildings which we own along with a farm of several hundred acres. We have most inadequate buildings. Ten boys and four masters are obliged to live in a rented house in town. Sixteen boys sleep in a make-shift dormitory in the attic. What we have



THREE OF THE MONKS AT THE CONFERENCE.

FROM LEFT TO RIGHT; FR. ADAMS, O.H.C.; FR. WILLIAMS, SUPERIOR S.S.J.E.;
AND FR. KROLL, SUPERIOR O.H.C.



SAINT JOSEPH'S CHAPEL — KENT SCHOOL

is very neat and substantial but wholly inadequate. There is never any complaint, and I suppose in years to come we shall point back with pride to the simplicity of our early days. I hope we can always maintain the present simplicity, but I long for more rooms for the classrooms, library, gymnasium and sleeping quarters.

We have a superb site for a school. The town itself is most attractive and the people have been most cordial. Kent is on the Berkshire Division of the New Haven Road, about three hours from New York and two from Pittsfield. The school property runs for nearly a mile along the Housatonic River, and includes two beautiful hills. We have a ten acre field for athletic purposes and good garden and farm facilities. We have raised most of our vegetables, and we have a herd of six cows. I give these facts so that friends of the O.H.C. can, as it were, become acquainted with the situation.

For the first two years the school was wisely guided by a corporation consisting of a Council of Seven and a Board of Trustees of Seven. The gentlemen who fostered the school in these earliest days were always ready with advice and help. Their interest has continued, although as was stated in the last issue of the *Magazine*, the active management of the school has been turned over to the trustees, all of whom are members of the Order of the Holy Cross, so that as an Order we are both morally and technically responsible for the work. There have been so many manifestations of Divine Providence and God's Loving Protection over us that I feel sure that if it is His Will the school will be maintained and developed. We are not anxious to grow all at once. We have

grown steadily and have had no set backs. I cannot go into particulars as to things that happen daily which make life here so happy and wholesome, but it is due in large measure to the co-operation and response of the boys and masters to our ideals. You have been here and know what I mean. Whether it is in chapel, or in the school room, or on the field, they are fellows that can be counted on. Some time later on I shall tell you about the chapel side of the life. By the time this letter is published, God willing, every boy in this school will be a communicant. The Bishop of this Diocese will be here on May 29th.

You know of our dire need of a larger building. We have a plan drawn and estimates made for a building that will join the present house to the chapel, forming a quadrangle. In this new wing we shall have a large school room, six classrooms, a laboratory for chemistry and physics, a room for mechanical drawing, a room that will do for a temporary gymnasium, and bed rooms for about thirty boys. This building will give good facilities for a school of fifty boys and nine masters. It will cost about fifteen thousand dollars. I feel sure that this will come some how. My hope is that we shall have funds necessary for these buildings so that we can begin work at once.

We publish a paper, "The Kent Quarterly" which gives a good deal of space to the happenings at the school. If any of the readers of the *Holy Cross Magazine* wish to receive a copy I shall gladly send it to anyone who sends me a line to that effect.

In closing may I ask through you for the prayers of those who so readily give their prayers

the help of the works of the Order.

Your loving son,

Frederick H. Sill, O.H.C.
Headmaster.

* * *

The need of additional accommodations for the school to which Father Sill alludes is very urgent. It has an entity quite apart from any buildings with which it has been associated. It exists with a fully organized life with devoted teachers, and loyal and eager scholars, and an ideal. The vital and essential principle of a school, its soul, so to speak, has been created; this is the more difficult and by far the more important part of the work. But the necessity of the material fabric cannot be ignored. The life is hampered and crippled for lack of facilities. In order to increase the efficiency of the school a few thousand dollars is required.

We commend this to your prayers and alms.

Sturges Allen,
Superior, O.H.C.

As we look from our vantage point in

1956 back to 1906, we can see how Pater's dream grew and expanded: it materialized and was spiritualized and realized. As Father Allen said so long ago, "It exists with a fully organized life with devoted teachers, and loyal and eager scholars, and an ideal." Yes, it still has its material plant, now greatly enlarged; it still has its teachers—different ones, but still devoted; it still has its scholars—much more numerous than in those far off days, but still loyal and eager; and above all, it still has its ideal. We have only to read Father Patterson's article elsewhere in this magazine to see how that ideal is being implemented and striven for. The Order of the Holy Cross, through the pages of its Magazine, wishes to express its felicitations for fifty years of accomplishment and its best wishes for the years to come and prays that God will richly bless all who come within the sphere of this community for Christian Education.



FATHER GORHAM AND FATHER ALLEN WHO WERE
STATIONED AT KENT FOR SOME YEARS.

THERE IS A MEMORIAL ALTAR TO FR. ALLEN IN THE
CHAPEL AND FR. GORHAM IS BURIED IN THE CEMETERY

THERE.



FATHER HUDDLESTON ADDRESSES THE STUDENTS' GUILD

SEEN WITH FR. HUDDLESTON ARE MR. R. RONSHAUGEN, KENT'S ASSISTANT HEADMASTER, AND MR. ALAN PATON, NOTED SOUTH AFRICAN AUTHOR.



The grand finale to the year's celebration was the dinner held at the Waldorf-Astoria in New York City on March 10th, Pater's birthday, and the Solemn Eucharist held in the Cathedral Church of Saint John the Divine the following day, at which Bishop Donegan preached.

FR. HUDDLESTON, a member of the English Community of the Resurrection, was stationed for twelve years at St. Peter's Anglican Mission School, Johannesburg, where he was headmaster. Since one of his students, Stephen Ramasodi, who has been offered a scholarship at Kent, was refused a passport by the South African government, it was fitting that Fr. Huddleston should visit Kent and speak at this time. He filled many other speaking engagements while he was in the U.S.A. and appeared on TV four times. Fr. Huddleston has now returned to England where he is the Master of Novices in his Order.



Perhaps the outstanding event of the Kent 50th Anniversary Year Celebration was the Seminar on THE CHRISTIAN IDEA OF EDUCATION, held at the school during the Thanksgiving vacation, November 25 to 29, 1955. Nearly four hundred persons concerned with education attended the Seminar to hear outstanding speakers on various phases of the general subject. The Rev. William G. Pollard, Executive Director of the Oak Ridge Institute of Nuclear Studies, was chairman of the Seminar.



JAMES OTIS SARGENT HUNTINGTON

THIS PAINTING HANGS IN THE DINING ROOM OF KENT SCHOOL

FATHER FOUNDER, O. H. C.

- | | |
|-----------------------------|------------------------------|
| ① St. Joseph's Chapel | ⑩ Library and Schoolhouse |
| ② Chapel Garden | ⑪ Schoolhouse and Dormitory |
| ③ Rectory | ⑫ Dining Hall and Dormitory |
| ④ Old Main | ⑬ Auditorium |
| ⑤ North Dormitory | ⑭ R.A.D. House |
| ⑥ Middle Dormitory | ⑮ Infirmary |
| ⑦ Reception Room | ⑯ Boat Houses |
| ⑧ Administration Building | ⑰ Artificial Ice Hockey Rink |
| ⑨ Business Office and Study | ⑱ Hockey Rinks |

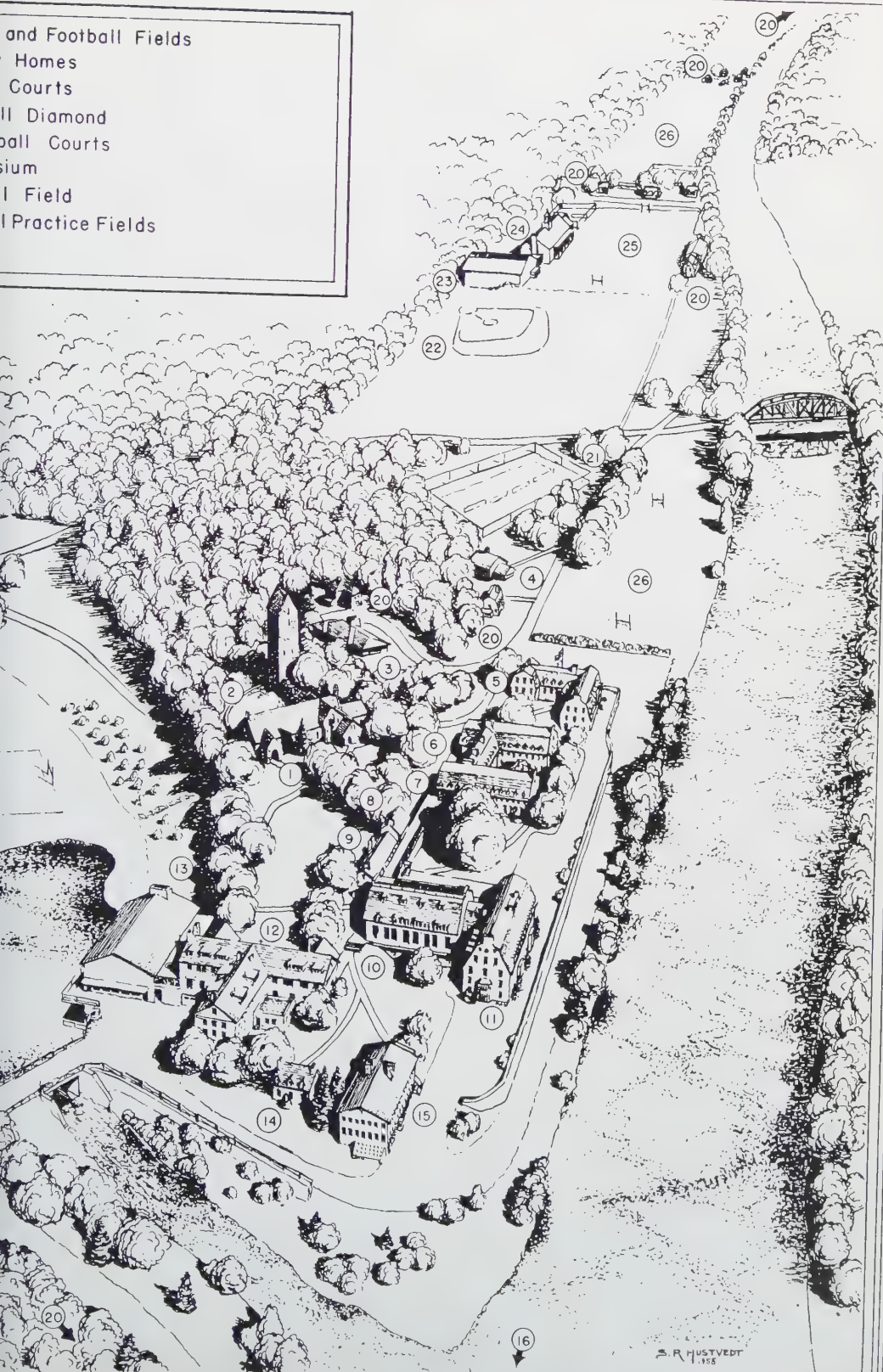


Kent School

Kent, Connecticut
1955



and Football Fields
Homes
Courts
Diamond
ball Courts
sium
Field
Practice Fields



A Litany For Teachers

O God the Father, Fountain of life and knowledge,

Have mercy upon us.

O God the Son, Lover of little children,

Have mercy upon us.

O God the Holy Ghost, coming to us in our Baptism and Confirmation,

Have mercy upon us.

O holy, blessed and glorious Trinity, ever adored by the angels of Thy little ones,

Have mercy upon us.

Remember not our reluctance to teach, our unworthiness, our own lack of love and knowledge.

Spare us, good Lord.

From all indifference to our task, from carelessness in preparation and from all sense of unworthiness

Good Lord, deliver us.

From all indecision, ignorance and irreverence,

Good Lord, deliver us.

From failure to appreciate the importance of our work,

Good Lord, deliver us.

From self-indulgence and from failure to maintain godly discipline,

Good Lord, deliver us.

From all waste of time both in our teaching and in our living,

Good Lord, deliver us.

By thy holy Nativity,

Good Lord, deliver us.

By thy childhood in Nazareth,

Good Lord, deliver us.

By thy divine obedience,

Good Lord, deliver us.

By thine own study and devotion,

Good Lord, deliver us.

By thy conversation with the doctors,
Good Lord, deliver us.

We who are entrusted with the training of thy children do beseech Thee to hear us and grant us wisdom and skill equal to our opportunity;

We beseech Thee to hear us, good Lord
That we may be diligent in our work;

We beseech Thee to hear us, good Lord
That we may be patient in dealing with thy children;

We beseech Thee to hear us, good Lord
That we may be filled with divine wisdom

We beseech Thee to hear us, good Lord
That we may ever be guided by thy Spirit;

We beseech Thee to hear us, good Lord
That we may lead thy children to a knowledge and love of Thee;

We beseech Thee to hear us, good Lord
That we ourselves may grow in all spiritual understanding;

We beseech Thee to hear us good Lord
That it may please Thee to bless all who teach and all who learn;

We beseech Thee to hear us, good Lord
Our Father etc. . . . But deliver us from evil.
Amen.

V. Lord, hear our prayer. R. And let our cry come unto Thee.

The Lord be with you. etc.

Prayers from Prayer Book, pages 42, 43.

The Grace of our Lord Jesus Christ, etc.

—The Very Rev. Allen W. Brown, Dean
All Saints' Cathedral, Albany, N. Y.

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A Life Profession Sermon

BY FRANK DAMROSCH

Preached at Holy Cross, May 3, 1956

1 S. Timothy, 6, 12. *Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.*

And the 20th verse, *O Timothy, keep that which is committed to thy trust.* It would be an impertinence on the part of a secular priest, preaching in a monastery at a solemn profession, to attempt to instruct the congregation on the significance of the vows being made here today. This is particularly true regarding the vows of poverty and celibacy, which lie outside of the experience of a secular priest. Secular priests are usually poor enough, in all conscience, but we may still say of our meagre possessions, they are small things but mine own. Secular priests may choose celibacy, but they are free to change their minds at any time. And although we do take a vow of obedience, it is of a different calibre from yours. The Bishop asks us, "Will you reverently obey your Bishop, and other chief Ministers, who, according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgements?" We reply, "I will do so, the Lord being my helper." This sounds like a vow of obedience but there is a big joker in it; we have made wide latitude in deciding whether the admonitions and judgments of the Bishop are godly or ungodly. We also promise so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same. But in the present state of the Anglican Communion who shall say just *how* this Church hath received the same? We owe then obedience of a sort to a person, the Bishop, and to a rule of a sort, to be found in the Book of Common Prayer and in the Constitution and Canons. You in the religious life also owe obedience to a person,

your Superior, and to a rule, the rule of your order. But my Bishop cannot say to me, "Pack your bag and hop a plane to Africa tomorrow," whereas your Superior can.

And I imagine that the rule of a religious order is far more explicit and demands a far more explicit obedience than do the formularies of the Church. But although I cannot speak from experience in evaluating the vow of obedience in the life of religion, there is in these two kinds of obedience at least this in common, they both pre-suppose a relinquishment to at least some degree of self will. And in any vocation the ultimate obedience, of course, is to be rendered to God Himself. I suppose that down through the centuries the question which devout Christians have asked more than any other is, "how can I know God's will for me?" The Buchmanites are sure that if they will but remain silent the voice of God will inevitably speak plainly to them and tell them what to do. At the other extreme are those who feel that they can *never* hear the voice of God and must make their decisions alone. The right answer, I feel certain, is that we must use *our* will, *our* power of reasoning, to learn God's will. Thomas Merton, in his new book, *No Man is an Island*, has a wonderful chapter on vocation. He begins with vocation in general. "Each one of us has some kind of vocation. We are all called by God to share in His life and in His Kingdom . . . for each one of us, there is only one thing necessary: to fulfill our own destiny, according to God's will, to be what God wants us to be . . . our destiny is the work of two wills, not one. It is not an immutable fate, forced upon us without any choice of our own, by a divinity without a heart . . . Our vocation is not a supernatural lottery but the interaction of two freedoms, and therefore, of two loves." In the portion of the chapter which deals specifically with the vocation to the monastic life, the author

deals at some length with the distinction between religious orders in general and such contemplative orders as the Trappists, to which he belongs. But I think that the following is germane to any vocation to the life in religion. "It would be a mistake to assume that the essence of the monastic vocation is public prayer. The monk does, indeed, pray for other men and for the whole Church. But that is not the sole or even the main reason for his existence. Still less does the monk justify his existence by teaching, by writing, by the study of Scripture or of the Gregorian chant, or by farming and raising cattle. There are plenty of cows in the world without monks to raise them . . . the essence of the monastic vocation is precisely this leaving of the world and all its desires and ambitions and concerns in order to live not only for God, but by Him and in Him, not for a few years but forever. The one thing that most truly makes a monk what he is, is this irrevocable break with the world and all that is in it, in order to seek God in solitude . . . The Grace that calls a man to the monastery demands more than a physical change of environment. There is no genuine monastic vocation that does not imply, at the same time, a complete interior conversion. This conversion can never be effected by a change of clothing or by the adoption of a stricter rule of life. The habit does not make the monk."*

I suppose that the phrase, to seek God in solitude, does not apply strictly to an order dedicated to the mixed life or prayer and of active work in the Church. But after 43 years as a priest associate of the Order of the Holy Cross I think that I know it well enough to affirm confidently that everything else in the quotations which I have read is entirely compatible with the principles laid down by the Father Founder and by Father Hughson. You do lead the mixed life, but the crux of the matter is that you mix the in-

gredients in the right way. You do not retire from your work in the Church to seek God in the monastery; you find God in the monastery and THEN go forth and bring Him to us in the world. I feel certain also that any man who has spent years as a postulant, novice, and junior professed in the Order of the Holy Cross, has found his vocation in the manner in which Fr. Merton, or, I suppose I should more correctly name him, Fr. Louis, has set forth, namely by the fusion of his own will with the will of God. I feel equally certain that by the time that he comes before this altar to make his solemn life vows, he will have determined to live, as Fr. Louis says, "not only for God, but by Him and in Him."

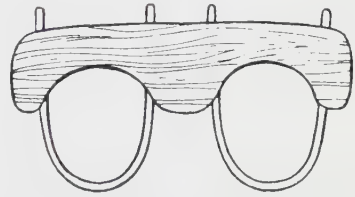
When Araunah offered to King David his threshing floor as a gift, that the king might build thereon an altar unto the Lord, David refused to take it without paying for it. "neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." A man who takes the vows of religion is not offering something without cost. In each of the three vows he is paying a price. While it is true, as I said at the beginning of this sermon, that a secular priest is not competent to give instruction on the full meaning of the vows, we can at least appreciate what they involve in the way of sacrifice. A man who has known the joys of marriage can well understand what it means to forswear those joys. A man who has had the privilege of owning at least a few things can understand what it means to forswear all ownership. And because I find it difficult to forswear self-will even to the extent of rendering the very limited obedience to which a secular priest is subjected, I can very completely understand the sacrifice which is demanded of a monk in rendering the strictest obedience which is implied in that vow. Yes, obviously that sacrifice of self-will is a necessary one; the term disobedient monk is as self-contradictory as would be the term disobedient soldier.

And now, Brother Michael, I ask you to listen once more to the words of my text. Fight the good fight of faith. Yes, it will be a fight, just as the life of a priest is a fight.

*From NO MAN IS AN ISLAND by Thomas Merton, copyright, 1955 by the Abbey of Our Lady of Gethsemani. Reprinted by permission of Harcourt, Brace and Company, Inc.

A priest gets discouraged in the fight against his sins, his inadequacies, and his mistakes, but on the other hand he knows that those things which he does not do himself, the sacraments, for example, which God does through him, are always done perfectly. So, surely, it must be with a monk, whether priest or lay. God will do many things through you which will be done perfectly. Lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. We, your witnesses today, are fully aware that this your profession is not one just for this world but for all eternity. You are called by God not just to serve Him in this life but to carry your vocation of today into eternal life. The more you remember this in the years to come, the more certain will be its eternal fulfillment. O Timothy, *keep* that which is committed to thy trust. Leaving aside all scholarly disputes as to the authorship of

the pastoral epistle, I say that here is the cry of the Apostle Paul to his son in the faith. Timothy, in making you a priest and bishop of the Church, we have committed unto you a great trust. Do not fail us. It is easy to assume a trust, it is difficult to persevere to the end in carrying it out. Brother Michael, I say to you, you have done well. You have come before this altar to receive a trust. O Michael, *keep* that which is committed to thy trust.



"TAKE MY YOKE UPON YOU, AND LEARN OF ME."

Fulfillment In Christ

BY BONNELL SPENCER, O. H. C.

3. Manna in the Wilderness

John 6:5. Whence shall we buy bread, that these may eat?

As soon as the Israelites got into the wilderness, after their escape from Pharaoh, they were faced with a new problem. Although the sparse vegetation was sufficient for their flocks and herds, if they kept moving from pasture to pasture, they did not know how to find nourishment for themselves. Their long sojourn in Egypt had caused them to forget the techniques of the nomad life. They were quick to murmur against Moses and Aaron, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots, and when we did eat bread to the full; for ye have brought us forth into the wilderness, to kill this whole assembly with hunger."

God, however, had not abandoned them. It was necessary for him to keep them in the wilderness forty years, in order that they

might be purged from the corruptions of Egypt. To sustain them during this period, he provided them with the manna from heaven. The attempts of modern skeptics to find a natural phenomenon that will account for the manna have failed to suggest anything that resembles it in quality or quantity. It seems, therefore, that we must either give it a symbolic significance, or believe that God, in making himself a people, extended his creative act to provide them nourishment.

It is to be noted that the manna was not merely physical food. The regulations that controlled its use had spiritual meaning. Each family was to collect in the morning just what it needed for the day. When the sun waxed hot, the manna left on the ground melted away. It could not be stored to provide security. If it was kept overnight, it "bred worms and stank." Thus it was designed to teach the Israelites to live in con-

stant dependence upon God. One thinks at once of the petition our Lord has taught us to pray, "Give us this day our daily bread." Our physical needs, though important, are not primary. God's bounty will satisfy them easily enough, if man's greed does not disrupt the process, if we will only learn to live in daily submission to his will.

The Israelites failed to discern this spiritual lesson. They looked on the manna merely as food. After their initial gratitude, they began to take it for granted. Soon they tired of it and were complaining that their souls "loathed this light bread." "We remember the fish," they said, "which we did eat in Egypt freely; and the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now our soul is dried away: there is nothing at all beside this manna before our eyes." Such was their appreciation of the bread from heaven! How completely they missed the truth that Moses, in his final discourse before they entered Palestine told them God had meant for them to grasp, "He humbled thee, and suffered thee to hunger, and fed thee with manna which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of God."

We recognize the quotation as the one our Lord used in his reply to the temptation to turn stones into bread that he might eat, at the end of his fast in the wilderness. This connection between the temptation and the manna was direct. The renewal of the gift of the manna was one of the powers the Messiah was expected to have. Accordingly our Lord was tempted to use it to satisfy his hunger. But this power was not given to be used for his own personal convenience. When he exercised it, it would have even more spiritual significance than it had when he first gave it to the Israelites in the desert.

The occasion came when he had been teaching the multitude for three days in the wilderness. He had compassion on them, saying, "If I send them away fasting to their own houses, they will faint by the way." So he asked his disciples, "Whence shall we

buy bread, that these may eat?" Philip declared it was impossible; but Andrew told him of the five barley loaves and two small fishes. With these our Lord fed the multitude; and after they were satisfied, the fragments that remained filled twelve baskets. Once again in the wilderness they had been fed with bread from heaven.



It would be a mistake to see in the feeding of the multitude the fulfillment of the ancient manna. Rather it was its repetition: a Messianic sign. It pointed to Jesus himself as the true Manna. As he said later, "I am the bread of life: he that cometh to me shall never hunger." In Christ we are to find daily strength for daily need. We can find it nowhere else. "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

The Jews discerned the significance of the feeding. They recognized Jesus as claiming to be the Messiah. But to them his coming was assumed to be in order to establish an earthly kingdom. They could conceive of the kingdom of God as nothing higher than the national restoration of Israel. They were

prepared to rise in revolt to accomplish this. They organized to take Jesus by force and make him king, but "he departed again into a mountain alone." Like their fathers of old, they had missed the spiritual truth, and in precisely the same way. As our Lord told them, when they pursued him the next day to Capernaum, "Ye seek me, not because ye saw the sign, but because ye did eat of the loaves and were filled." They were interested in his usefulness for their material, worldly purposes, not in the redemption and eternal life which he came to give them.

Our Lord then proceeded to draw out for them the spiritual meaning of his Messiahship. "I am living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." Flesh, in St. John's Gospel, never means merely a living body. It is the whole human personality, body, mind, will. Thus "the Word was made flesh" means that God took to himself a complete human nature, in which to dwell among us. By endless repetition, St. John drives home the truth that God really became Man. As Man he lived; as Man he gave himself for the life of the world. In the Man Christ Jesus, and in him alone—in his life, in his teaching, in his cross, in his resurrection, in his Church—we come face to face with the Word, the ultimate revelation of God.

This emphasis on the Incarnation, on God's manifestation of himself in the historical life of the historical Jesus, perpetuated through his historical Church, is much needed by us today. For like St. John, we live in the midst of materialists who want a religion that will give them comfort, prosperity, and a pleasant feeling of spiritual well-being, without having to face the hard facts of Christianity: its condemnation of sin, its call to repentance, its demand for sacrifice, its redemption through the cross. They accomplish this by spiritualizing religion. Some frankly abandon Christianity, and seek refuge in some oriental religion or occultism, in some form of spiritual self-culture, or in that fuzzy kind of mysticism that has been well described as "beginning

in mist, centering in I, and ending in schism." Others spiritualize Christianity itself, turning it into a comfortable assurance that we are all right as we are, or into a mere device for physical healing, or for cultivating the right mental attitude.

These people take away the sin of the world by the simple expedient of declaring that there is no sin. St. John in his first Epistle deals with that delusion. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." And to all spiritualizing materialists, who seek to avoid the hard facts of reality, our Lord himself says, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

We must meet God in the flesh of Jesus, in his Body the Church. But we must not stop at the flesh, at the outward manifestation. "It is the spirit that quickeneth; the flesh profiteth nothing." Not even the flesh of Jesus viewed simply as flesh. Not Jesus as a good man, a noble teacher; but Jesus the Son of God. Not the Church as a human institution; but the Church as the Body of Christ, through which he speaks and acts. We are meant to find God through and in Jesus. He said, "I am the door." But we are not to linger on the threshold. "By me if any man enter in, he shall be saved."

All this is focused for us in Holy Communion. There we receive the Bread from heaven, our Lord's Body and Blood really present under the forms of bread and wine. If we would derive the full benefit from our Communions, we must approach them, bearing in mind the two truths that our Lord emphasized in his discourse on the feeding of the multitude. First, we must recognize the necessity of basing our spiritual lives on regular and frequent reception of the Sacrament. Let us never delude ourselves into thinking we can discover a more spiritual approach than the one Christ has provided. He comes to us at the altar. There we must receive him. But second, we must

not look on Communion as a mere outward compliance with our duty. Neither should we be content in seeking therein merely Christ's favor, his blessing, his spiritual benefits. We go to Communion not just to receive his gifts, but to receive *him*.

Jesus himself is the true Manna. "This is that bread which came down from heaven: not as your fathers did eat manna and are dead: he that eateth of this bread shall live forever." But to find him we must look in faith for him, and be content with nothing

less. He has assured us of his Presence. "This is my Body." "This is my Blood." "My flesh is meat indeed, and my blood is drink indeed." So let us approach the altar in a living faith.

Faith, our outward sense befriending,

Makes our inward vision clear.

"This," says our Lord, "is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

Book Reviews

BY SYDNEY J. ATKINSON, O.H.C.

The Seabury Press, Greenwich, Conn., has brought out beautifully printed booklets for use at Baptism, Confirmation and Marriage. Each booklet contains a certificate as a center page spread. Such booklets add to the outward dignity of these important occasions in a Christian's way through life and make ideal gifts or tokens as records and remembrances. The prices are as follows:

BAPTISMAL SERVICE BOOKLET

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No. 26CC, Leather, \$4.00.

MARRIAGE SERVICE BOOKLET

No. 06MC, Leatherette, \$1.00.

No. 16MC, Fabrikoid, \$1.75.

No. 26MC, Leather, \$4.00.

RED LETTER DAYS, A Series of Meditations on the Holy Days of the Christian Year, by *Harry N. Hancock*. (Longmans, Green & Co.; New York, 1956) pp. 156. Cloth. \$2.25.

The Dean of Minneapolis has given us in this little book some very valuable information about our various feasts and fasts throughout the Christian Year and has also provided us with a wealth of meditation material. Each chapter is, on the average, five pages long and ends with the collect of

the day being considered. The faith of the Church is admirably presented and at least one important fact is presented in each meditation for personal application. His treatment of what is meant by "conversion" is excellent, especially in the chapter devoted to the feast of the Conversion of Saint Paul. Perhaps one might quibble that the meditation on Saint Matthias deals more with Joseph Barsabbas, but considering the lessons brought out, it certainly would be small to do so. The chapters on the central feasts of the Resurrection, the Ascension, the Transfiguration and the Holy Trinity are most helpful.

There is a ribbon book mark provided which indicates how this book should be used—as a constant companion for ready reference.

I. PETER, A Paschal Liturgy, by *F. D. Cross*. (Morehouse-Gorham: New York, 1955) pp. 50. Paper. \$1.05.

The First Epistle of Saint Peter has been subjected to much criticism and controversy as to its authorship and purpose. In recent years the tendency has been to treat it as an Easter sermon. Now Dr. Cross brings forth the interesting thesis that it is really an ancient liturgy for the Easter Vigil. His divisions of the text, with due consideration given to the tenses of verbs, etc., make for a strong argument. He carefully explains the references to joy and suffering, the juxtaposition of which has given trouble to many commentators in the past.

It is interesting to note that some of the early church fathers were just as much given to punning as some of the later ones! The similarity of the Hebrew word *Pascha* to the Greek word *paschein* (to suffer) lends them open to this. But, as Dr. Cross points out, Origen had something to say about this! Read it for yourself.

THE DEAD SEA SCROLLS AND THE ORIGINALITY OF CHRIST, by *Geoffrey Graystone, S. M.* (Sheed & Ward: New York, 1956) pp. 117. Cloth. \$2.50.

As we said in our review of Millar Burrows' book on the Dead Sea Scrolls in the March issue of *The Holy Cross Magazine*, there has been a great deal of public interest shown in these fascinating discoveries. But it has not all been on the positive side. Many pagans have said, "Aha, here's an end to your Christian convictions and claims," and many devout people have been troubled by what seemed to be an undermining of the unique position of Jesus Christ. Dr. Burrows made some references to this, but, in the nature of his book, he had to take his time and space merely to deal with the history and contents of the scrolls themselves.

Now Father Graystone has provided an invaluable little book, easily read, which shows beyond any doubt that these recent finds do not upset Christian dogma in any way, shape or form, and Our Lord's Manhood, Divinity and Messiahship are not touched at all by the writings found in the Qumran documents. As *TIME* magazine pointed out in its April issue dealing with the statements of the English philologist, Allegro, too much has been based on conjectures. Undoubtedly several scholars "jumped the gun" and aired views which could only be the result of wishful thinking. But all this has been upsetting to the general reader.

Here now we have an excellent little book with all the facts marshalled before us and all the author's statements are carefully backed up by quotations and by comparisons between Biblical and Qumran excerpts. His last chapter deals with the allegations of Edmund Wilson and Dupont-Sommer. This book is a "must" for all interested in the

Dead Sea Scrolls.

MODERN CANTERBURY PILGRIMS, And Why They Chose the Episcopal Church, *Edited with an essay by James A. Pike.* (Morehouse-Gorham: New York, 1956) pp. 317. Cloth. \$3.85.

This is the Summer Embertide Selection of the Episcopal Book Club.

A book of this sort could be nasty, but the whole tone is that of polite restraint. One is conscious, as he reads it, that the twenty-three contributors do not have axes to grind, but rather they have had intense personal experience which they want to share with others. We can be thankful that they have done so. This book may well be a guide to those who are seeking a "Church home" and it most certainly is a bulwark and lift for those of us who already enjoy the life and fellowship of the Episcopal Church.

The varied backgrounds and experiences and reasons presented by the different contributors are truly amazing. Some have come from paganism, some from sectarian denominations, some from Roman Catholicism, and some (sad to say) from lapsed Anglicanism. Some were actively engaged in humanistic and social endeavors, but did not find rest for their souls on that plane. Some were employed (even happily) in scientific research but discovered that something was lacking.

All these people have come into the Episcopal Church and found that something which was lacking, or that freedom which liberates the spirit, or that God-centeredness which is needed to complement humanitarian activities. Each in his own way describes his spiritual pilgrimage until, like Chaucer's pilgrims of old, he reached Canterbury. Not least valuable is Dean Pike's own contribution, an essay in the last chapter, in which he demonstrates so vividly that we are more Catholic than other Catholics, more Protestant than other protestants, more Liberal than other Liberals. The very reading of this book can be a spiritual pilgrimage.

Announcement has been made by the publisher, The Church Pension Fund, of the re-

cent mailing of The Clerical Directory to early bird subscribers. A Foreword to the new book reads in part as follows:

"This edition of The Clerical Directory is the nineteenth compilation of clergy biographies since the first issue in 1898 . . .

"The title of past editions has variously been Lloyd's Clerical Directory, The American Church Directory, and Stowe's Clerical Directory. With this 1956 issue the title becomes simply The Clerical Directory. The Directory is revised every three years, following General Convention . . .

"Photographs of the clergy groups in the several dioceses and districts were included for the first time in the 1953 edition. This innovation was generally acclaimed. Even large groups can be satisfactorily 'shot' if the photographer takes care . . . Included in the present issue are photographs of the clergy staff of The National Council and

the faculties of the several Seminaries . . .

The present edition carries, for the first time, a summary of actions taken at General Convention. Credit for this carefully written summary goes to Mr. Peter Day, the editor of The Living Church. Future Conventions will be so recorded by the Directory . . .

"A second new feature in this edition is a short essay, by the Very Reverend Darby W. Betts, entitled 'The Church's Evolving Architecture,' accompanied by photographs of fifteen churches of various styles. It is planned that subsequent editions will include photographs of churches built within the preceding triennium . . ."

"It is a work horse of the Church and its leadership" the Forward adds. Copies may be obtained by writing direct to the office of the Fund at 20 Exchange Place, New York City. The price is \$8.00 per copy, including postage.

The Order of Saint Helena

Versailles Notes

One of the highlights of Eastertide this year was the presentation by the Margaret Hall girls of "The King of Glory" at St. John's Church in Versailles on April 14. As this is a mystery play from the 13th century, the girls had learned plain-song from the period to accompany it.

On April 15, Sister Mary Michael spoke about the work of the Holy Cross Liberian Mission at the presentation of the Diocesan Church School Lenten offering in Springfield, Illinois.

Several of the girls attended the Lettermen dance at St. Andrew's on the weekend of the 20-22 and returned with tales of a wonderful time and much enthusiasm about St. Andrew's.

The annual Latin banquet on April 17 provided an opportunity for eating with one's fingers, and doing take-offs on Cicero *et al.*

The junior slumber party on the 20th, and the horse show, in which a number of the girls participated on the 22nd, were the finishing touches to a really big weekend.

The Larks won top rating at the regional competition in Richmond, Va., on the 5th of April.

May began with a round of activities—the French banquet on the 1st, the council picnic on the 2nd, and the swimming meet on the 3rd.

The seventh grade had a party on May 4th and the seniors on the 5th. The Guild of St. John the Divine breakfast on the 6th was followed by the rogation procession for the blessing of the gardens.

Sister Marianne spoke about the school at St. Francis in the Field, Louisville, on May 8.

Ascension Day began with a sung Mass in which the whole school participated. The evening at the Literary Banquet, the seniors presented a scene from *Hamlet* and announcements were made of awards and honorable mention in literary work for the year.

On May 12, a luncheon was given at the Church of the Advent in Louisville by the Guild of St. Helena for the benefit of the

school. That evening the opera *Dido and Aeneas* was presented here at the school.

The Alumnae Luncheon was held here on May 19. Speakers were Jean Hanger Lawrence, Emily Campbell, and Barbara Cheshire. Emily spoke about nursing as a career and Barbara spoke of the possibility of graduates teaching for the School. She emphasized the fact that, though the teachers receive a salary, teaching is a real form of service to the school and to the Church. The May Queen, Linda Adams, was

crowned that afternoon. The coronation ceremony ended with the Queen laying her crown at the feet of the statue of Our Lady in the garden. That evening the lower school gave an operetta, "The Prince and the Prophecy."

Prize Day, June 2nd, all awards for the year will be made. The next day, Baccalaureate Sunday, Father Milstead from Maysville, Kentucky, will preach the sermon. Father Reed, from Danville, Illinois, will speak at Commencement on the 4th.

The Order of The Holy Cross

Bolahun Bits

A letter from Father Smyth, M.D., tells us that Miss Mary Juchter arrived safely in Rome. Father Doctor seems to have enjoyed the international leprosy conference which was held there and says that he, along with other delegates, was received in audience by the Pope.

Festus Halay, the young Bandi lad who is coming to this country to study medicine, is expected to accompany Mr. Elliott Giffen when the latter returns some time in June. Elliott has spent several years at the Mission and has turned his hand to almost every needed job on the place, from mechanic to teacher. Plans have been made for Festus to enter the University of Bridgeport in the Fall. Do keep him in your prayers as he comes to a strange country and makes up a very difficult course of study.

We ask you to join with us in offering thanksgiving to God for four most welcome additions to our Mission staff. Sister Anne Patrick, C. H. N., sailed from Liverpool May 3rd to join her overworked Sisters at Bolahun. Sister Una is going to visit her mother who is stationed in Germany and then flies from Paris to Monrovia on June 10. The Sister is both a medical doctor and a surgeon, a graduate of Christ College, Cambridge, and so is the direct answer to our prayers for our doctorless hospital. Sister Una is still under junior vows and is most unusual for a Junior Professed to go out to a foreign field. We are most grate-

ful to the Reverend Mother of the Community of the Holy Name for making these arrangements. She feels that the situation calls for emergency measures.

Two young men, Connon Kay Lynn and Robert Wyatt Worster, of the Church Divinity School of the Pacific, California, have volunteered to go out to the Holy Cross Mission. They are to be ordained deacons in June and are scheduled to fly to Liberia in July. Since there has been such a shortage of clergy out there, their presence will mean less curtailing of the work than would have been the case otherwise. Remember them and the Sisters in your prayers; that they may have safe journeys and be richly blessed in their new work.

We fear the poor natives will have more confusion than ever. They have had a Father-Brother and a Father-Doctor. Now they will be having a Sister-Doctor!

For further news items about Bolahun and the Liberian Mission in general, see the June issue of *The Hinterland*. If you do not receive this bi-monthly leaflet, write to the Father Commissary here in West Park, N. Y.

Mount Calvary Priory

As we write this, Father Baldwin is somewhere in Alaska. He is conducting Missions and Retreats—and we don't know what else. However, we hope to have Father Baldwin here with us at the Mother House around June 1st and we will try to get more news out of him then.

West Park Notes

The major event of the month of May was the Life Profession of the Brother Michael, O.H.C. This took place on the Feast of the Invention of the Holy Cross and was witnessed not only by most of his brethren in the Order but also by a host of guests, including members of his family. The preacher was the Rev. Frank Damrosch, a Priest Associate of the Order, and we are most happy to print his challenging sermon in this issue. After the service we were blessed with good weather (no snow!); so we were able to go outdoors to enjoy the Father Cellarer's *pieces of resistance* and an hour or so of fellowship with our guests.

Two days previously most of us stationed here at West Park had the joyful privilege of attending the Life Profession of Sister Mary Joseph, which was held in the parish church of Saint George in Newburgh. The Rev. William Dunphy preached the sermon. Most of those who attended the service then went out to the Sisters' Convent where luncheon was served in the beautiful gardens. It was a glorious Spring day with the trees and shrubbery just bursting into bud and bloom.

We welcome our newly professed Sister and Brother into the ranks of Holy Religion and pray God will bless them both abundantly in His service.

Father Superior received the life vows of Sister Mary Joseph on May 1st and those of Brother Michael on the 3rd. On the 12th he left for Saint Andrews, Tennessee, for his annual visitation and to be present at the school's graduation exercises.

Father Turkington preached at the annual Acolytes' Festival held in Lebanon, Pa., on the 5th; held a School of Prayer at Saint Christopher's Church, Linthicum Heights, Md., from the 17th to the 20th; conducted a Retreat for the Sisters of the Holy Nativity, Bayshore, Long Island, May 22 to 26; preached in Albany, N. Y., on the 27th; and took part in the Huntington Pilgrimage on the 28th and 29th.

Father Atkinson spoke at a men's Corporate Communion breakfast on May 13th at Trinity Church, Saugerties, N. Y. This parish is observing its 125th anniversary. He addressed the Albany Diocesan Convention

on the 15th; and took part in the pageant tableaux presented in the Cathedral of Saint John the Divine, New York City, on the occasion of the Mission-Offering, May 19th.

Father Hawkins conducted a Retreat at the House of the Redeemer, New York city, May 4 to 6, and another held at Saint Paul Church, Dayton, Ohio, from the 17th to the 20th.

Father Harris conducted a Quiet Day in Windham, N. Y., on the 10th.

Father Bicknell held a School of Prayer from the 7th to the 9th at Old Greenwich, Conn., and conducted a Retreat at Saint Martin's House, Bernardsville, N. J., May 18 and 19.

Father Packard conducted a Quiet Day for C. L. G. members in Chicago on the 12th, and a weekend Retreat for C. L. G. men here at Holy Cross, 25 to 27. He also took part in the Huntington Pilgrimage at Hadley, Mass.

Father Adams preached at Christ Church, Elizabeth, N. J., on the 13th.

Father Gill gave a talk on the Mission to the W. A. of Trinity Church, Northport, N. Y., on the 8th. He accompanied the Father Superior to Saint Andrews, Tennessee.

Current Appointments

Father Superior plans to return to West Park on June 16th.

Father Turkington is scheduled to give the Commencement Address at South Kent School, South Kent, Conn., on the 8th.

Father Atkinson will be attending the Conference in Theology for College and University Faculty to be held at Trinity College, Hartford, Conn., June 12 to 18.

Father Harris will be assisting at Saint Luke's Chapel, Hudson Street, New York City, during the month of June.

Father Packard will conduct the Retreat for men from Mohawk and Albany at Holy Cross Monastery, June 8 to 10.

Father Adams is to be a panelist at the A. C. U. Priests' Conference to be held June 5 to 7.

Father Gill is scheduled to return from Saint Andrews on June 3rd. He will be the chaplain this year at the Valley Forge Conference, Wayne, Penna., June 16 to 23.

An Ordo of Worship and Intercession - June - July 1956

- 16 *Of St. Mary Simple W gl pref BVM (Veneration)—for the Priests Associate*
- 17 *3rd Sunday after Trinity Semidouble G gl cr pref of Trinity—for the Confraternity of the Love of God*
- 18 *St. Ephrem Syrus CD Double W gl cr—for the Syrian Church*
- 19 *SS Gervasius and Protasius MM Simple R gl—for the Roman Church*
- 20 *Wednesday G Mass of Trinity iii—for the Seminarists Associate*
- 21 *Thursday G Mass of Trinity iii—for the Confraternity of the Christian Life*
- 22 *St. Alban M Double R gl col 2) St. Paulinus of Nola BC—for the Church of England*
- 23 *Vigil of St. John Baptist V—for the Companions of the Order of the Holy Cross*
- 24 *Nativity of St. John Baptist Double I Cl W gl col 2) Trinity iv cr pref of Trinity—for the Community of Saint John Baptist*
- 25 *Within the Octave Semidouble W Mass of Sunday G col 2) St. John—for the Order of Saint Helena*
- 26 *Within the Octave Semidouble W gl—for conferences and camps*
- 27 *Within the Octave Semidouble W gl—for the Holy Cross Press*
- 28 *Within the Octave Semidouble W gl—for the American Church Union*
- 29 *St. Peter Ap Double I Cl R gl cr pref of Apostles—for the Bishops of the Church*
- 30 *Commemoration of St. Paul Gr Double R gl col 2) St. Peter 3) St. John cr pref of Apostles—for Christian reunion*
- July 1 *5th Sunday after Trinity Semidouble G gl col 2) Precious Blood of Our Lord 3) St. John cr pref of Trinity—for the Oblates of Mount Calvary*
- 2 *Visitation BVM Double II Cl W gl cr pref BVM—for the Community of Saint Mary*
- 3 *St. Irenaeus BM Double R gl—for the Servants of Christ the King*
- 4 *Wednesday G Mass of Trinity v at Votive of Independence Day W gl cr—for the United States of America*
- 5 *Thursday G Mass of Trinity v—for Mount Calvary Priory*
- 6 *Friday G Mass of Trinity v—for the Liberian Mission*
- 7 *SS Cyril and Methodius BB CC Double W gl—for the Church in Russia*
- 8 *6th Sunday after Trinity Semidouble G gl cr pref of Trinity—Thanksgiving for temporal blessings*
- 9 *Monday G Mass of Trinity vi—for the Faithful Departed*
- 10 *Tuesday G Mass of Trinity vi—for the persecuted*
- 11 *Wednesday G Mass of Trinity vi—for the peace of the world*
- 12 *St. John Gualbert Ab Double W gl—for vocations to the Religious Life*
- 13 *Friday G Mass of Trinity vi—for Saint Andrew's School*
- 14 *St. Bonaventura BCD Double W gl cr—for the doctors and scholars of the Church*
- 15 *7th Sunday after Trinity Semidouble G gl cr pref of Trinity—for Christian family life*
- 16 *Monday G Mass of Trinity vii—for chaplains in the armed services*



. . . Press Notes . . .

CHEER UP—SUMMER'S COMING

It was a cheerful thing to read the above words in three different magazines this past week. We, here, are glad that summer is at least being advertised, because we have had very little indication of it otherwise. Rain, cold winds, and even a touch of frost has been the weather for several weeks when we should have had spring flowers, and bursting buds, and some leaves showing. So, summer's coming and so are the thoughts of taking things easy, of going on a vacation, and to some that "unbearable hot weather," to some the thoughts will be on far away places, and to some of us it will mean outdoors, the woods, the beach, and that lovely place on a lake or river where we caught those "big ones" last year. Will we be as lucky this year? Here's hoping!

One of our subscriber friends sent me a little poem that makes a preacher fisherman stop and think. It is a prayer:

*"O Lord, help me to catch a fish,
So big, that even I,
When telling of it afterward,
Will have no need to lie."*

(Thanks, my friend.)

Once again we tell of a good laugh we had over some of our mail. A hospital worker ordered a large number of our tracts and ordered them by the "cc." Now I wonder how a patient will feel after about 15 cc of Henry Eighth? Again—poor Henry!

But on the serious side—one of the finest and most inspiring testimonials of the goodness of God being shown to a person is the one telling of the blessings received after reading "What has God to do with Marriage?" Perhaps we have received no more encouraging thanks for any of our publications

than this one. I feel that I cannot recommend this paper too often, and I feel that all married people should read it. It is NOT just for those contemplating marriage as perhaps, most people think. Have you read it?

For some time I have planned to bring before our readers the thought of considering offering yourself to Our Lord in the Religious Life, and I planned a mention of it in this month's column. On May three Brother Michael made his life profession in the Order of the Holy Cross in our chapel. The chapel was crowded with members of the order and guests, his family and friends. The sermon held the attention of everyone. (And for once I did not go to sleep during a sermon.) I could not do so, because it provided so much that all of us need to know about offering one's self to God in this manner. The preacher kindly consented to let me quote from it in this column, but on reading it over we thought it best that you read it in its entirety. So it is printed elsewhere in the magazine. Do read it. God may be "calling" you and you may be wondering what it will cost you and what will you have as a Religious. This is simply stated in the sermon. And I know that you will enjoy the lovely bit of humor that runs through it, and of which drives home the message and charge that was given to the new members of the Order. I repeat, have you ever considered offering yourself to Our Lord in the Religious Life?

I hope that I will be able to let your know that SUMMER really got here—and maybe by that time I can honestly tell you about the whale that got on my line.

July, 1956

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SAINT JAMES
HIS FEAST DAY IS JULY 25

The Holy Cross Magazine

July



1956

The Lift Of The Liturgy

BY
GRIEG TABER

The official prayer of the Christian Church, the prayer of the Christian community made up of the members of the Mystical Body of Christ, is called the Liturgy. Indeed, the word *liturgy* has as its root meaning *public work*. Now the public work of the Church, which is the public service of God, is public worship. It is the Liturgy and those bodies of Christendom which place the highest importance on corporate as well as above individual worship have a Liturgy.

The primary purpose back of the use of the Liturgy is the praise of Almighty God. The seeking of the grace of God is purely secondary. Therefore, the Liturgy signifies lift Godwards. Those who engage in liturgical worship do so that they may glorify their heavenly Father. They delight in so doing by praying the Holy Mass which is the heart and core of all liturgical worship. This is so because, in the Holy Mass offered to God the Father, the Father Himself may be perfectly glorified since in the Mass the divine Son Jesus Christ with His perfect holi-

ness re-presents the merits of His spotless life that were once and for all offered on the Cross of Calvary. Those worshippers at Mass who unite themselves in as good a condition as possible with this perfect offering are thereby lifted up onto the way of salvation; for at every Mass the Redeemer re-pleads His sacrifice on Calvary on their behalf. They are so lifted up that they may glorify their heavenly Father by answering to the purpose of their creation which, by that same Father's revelation, is eternal salvation.

Attendance at the Liturgy lifts individual worshippers out of their individualism. It lifts them out of their pettiness into greatness. This is the reason that with some so-called devout worshippers the Liturgy is not popular. Some do not wish to be swallowed up into the greatness of the whole. Their religion is a ME and God affair, but mostly ME. When they find themselves in the corporate worship which the Liturgy enshrines they are ill at ease.



PROCESSION OF THE BLESSED SACRAMENT

DURING THE ACOLYTES' FESTIVAL WHICH IS HELD ANNUALLY AT THE CHURCH OF SAINT MARY THE VIRGIN, NEW YORK CITY, ON LINCOLN'S BIRTHDAY

The "I," the *ego*, must shine. They busy themselves during corporate worship with their individual devotions and even with their individual ceremonial. The writer recalls such an individualist at corporate worship. This time it happened to be Evensong. During the Apostle's *Creed* at the words "born of the Virgin Mary" she sank to her knees whereas this lowly posture is adopted commonly in the worship of the Church only in the Nicene *Creed* at the recitation of the words commemorating the coming down of Jesus from heaven to earth. She sank so majestically and so piously (in the wrong sense of the word) that two gentlemen in the pew behind her, fearing that she felt faint, reached over and firmly seized her elbows as they raised her from her knees and unsuccessfully tried to seat her. The glare which they received from her was scarcely Christian. But it was the glare of one who must be different from everyone else even while engaged in corporate worship, the Church's Liturgy.

It is, however, wonderful that the Church through her Liturgy can so often and gen-

erally so successfully attack the *ego* of the individual worshipper. Not only is he lifted into a common ceremonial, but also into a common understanding of God and a common emotional approach.

There is a common understanding fostered by the Liturgy because the Liturgy is in a very real sense the making dramatic of theology. To put it differently, God's divine word is brought to His children as the drama of the Holy Mass or some lesser but great act of worship is unfolded. Christian truth is constantly challenging the worshipper to improve his understanding toward the wisdom of God. The Propers in the Mass, the Antiphons and Lessons in the Offices, yes, the Collects all tend to refresh the mind of the worshipper with the Word of God. The logical implications are spread everywhere throughout the Liturgy. Prayers are indeed interwoven with dogma. Now it is the dogma of the whole Church that opposes itself to the private opinions, prejudices and preconceived theological ideas of individual worshippers, thereby making all these seem to be what they are in comparison with

ght that has streamed from heaven, namely, foolishness. Many and many an individual worshipper, once he enters into the Liturgy, learns what Saint Paul meant when he proclaimed "the wisdom of this world is foolishness with God." Not only is individual understanding enriched and ordered by the Liturgy but individual emotions as well. Those who go to Church to foster sickish sentimentality find themselves lifted out of this by the Liturgy into a calm feeling of love for God. At the Liturgy there is no place given for sweetening the palate of self. Silly, sweet little prayers are never heard. There is that wonderful balance in prayer which carries the worshipper through the whole gamut of adoration and thanksgiving and

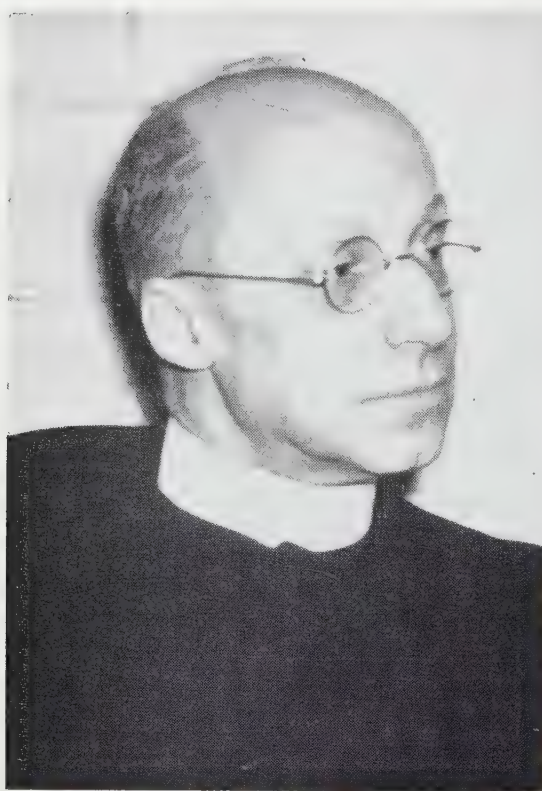
contrition and self-oblation and intercession and petition and recollection and union with angels and saints who best know how to worship. There is no room for the individual thrill sought from the sweet little and individual prayer so tickling to the *ego*. Even the liturgical music which the Church has accepted as the setting for her Liturgy disregards the individual's pleasure. Rarely can he return from corporate worship feeling that his personal taste has been catered to. At liturgical worship there are no solo parts for the choir. It is all glory to God and no glory to man for there is no chance given for the inflation of the *ego*. It will be found that liturgical music expresses what no individual in the congregation can pos-



SOLEMN HIGH MASS IN THE PRESENCE OF THE DIOCESAN BISHOP
THE ACOLYTES' FESTIVAL 1955

Bishop Donegan at the Throne — Father Taber, Celebrant

(Pictures of the Acolytes' Festival are reproduced by courtesy of The Sunday Mirror Magazine)



sibly express just as the dogma set forth in the Liturgy expresses more than that which an individual theologian ever could possibly express of the truth of God.

May we thank God again and again for the Liturgy of His Church. May we rejoice to take our part in her liturgical worship. May we be grateful for each succeeding opportunity whereby our *ego* becomes more deflated as we are lifted out of our individualism into common worship. Above all may we be glad every time the Liturgy lifts us onto the way of salvation as we praise God and Him alone. May we continue to lose ourselves in wonder and in love as we keep our contact with the great Christian action, liturgical worship, in which all individuals flow together as one in their union with God.



FATHER TABER

RECTOR OF THE CHURCH OF SAINT MARY THE VIRGIN
NEW YORK CITY

A Question Of Patriotism

BY

TEVIS ROWAN

It is oftentimes the little, seemingly insignificant occurrences of everyday life that can prove to be the thought stimuli for religious meditation. Recently I had occasion to hear a radio commentator interviewing a man who happened to be a conscientious objector. The man had explained his reasons for his position and the commentator said to him, "I see that religion comes first in your life. But in my life, patriotism to my country comes first. I am an American first, a religious man second."

It seems that a great many people have "firsts" in their lives other than religion. In this case, the radio commentator felt a strong loyalty to his country—as most of us certainly do—but he went on to propound his theory that an American who does not place

loyalty to country *first*, even before religion, abuses his birthright. This is said as if the freedoms inherent in our American way of life are somehow in conflict with the principles of Religion. Or else why would such people who feel a religious duty as well as a patriotic duty have to relegate their religion to second place? The birthright the commentator speaks of did not originate with the signers of our Constitution. Freedom and liberty have been gifts of God through all of time; their incorporation into written law is not synonymous with their birth. Therefore, the moral precepts of our country which are sanctioned by law are derived from religion. Religion is the foundation upon which society is built, including our democratic society. There doesn't seem to be an

reason for opposing Democracy to Religion when one is, so to speak, the offspring of the other.

Since, however, our society is made up of human beings and is therefore not perfect, it is only the law of God upon which that society is based that is perfect. That leaves little room for the imperfection of man. It is here that an individual's duty to God comes first; not in opposition to the law of the land—God's law too—but to man's misuse of the law.

A person who puts his country before God is putting First second. Since America didn't create God, it seems only common sense that we pledge our allegiance to the Creator first, the created second. A fervent patriotism is certainly a good thing, something we need increasingly in these days of evil conspiratorial forces within and without our nation; but a fervent patriotism to the exclusion or subjugation of God is a heresy. Our greatest need is to love God and all that He has created. Then we can't help but love our country—one of His greatest creations.



SAINT ANNE AND SAINT JOACHIM
PARENTS OF THE BLESSED VIRGIN MARY
THEIR FEAST DAY IS JULY 26

Why Cannot An Episcopal Priest "Invite Everybody To Communion"?

BY

ROYDEN KEITH YERKES

For three reasons: 1. The rule of the Church; 2. The nature of the Church; and 3. The nature and character of the service.

1. *The rule of the Church.* After the Confirmation service comes this rubric:

And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or ready and desirous to be confirmed.

This is the oldest rubric in the Prayer Book. It was first promulgated by Archbishop Peckham of Canterbury about the year 1290 in order to restore the recognized apostolic practice of having Baptism confirmed by the head of the diocese or his representative. The rule had been carelessly regarded in medieval days, and the reform seems to have been quickly accepted; it has been practised ever since. This is a genuine instance of reformation within the Church.

It is sometimes contested by those who wish to argue that, in the "invitation" before the General Confession in Holy Communion, the priest invites everybody who truly and earnestly repents of his sins, to receive Holy Communion with us. This is a genuine instance of rationalization, which is always an attempt to find plausible legal justification for an act after it has been performed because of the sincere desire of the performer. Study of this paragraph and its preceding rubric will discover that it is not an invitation to people "to come to Holy Communion;" rather it is in the form of a warning and assurance to those who do come. It is not a promiscuous admission of everybody who considers himself qualified; it is a final word of encouragement to those who have met the qualifications prescribed by the Church and who know full well that they have been sinners. This is substantiated by the history of the rubric.

The misnamed "Invitation" was written in English, apparently by Cranmer, in 1549 as a part of the *Order of Communion*, which was directed to be used in the Latin Mass immediately after communion of the priest. The laymen who expected to receive Holy Communion came forward at that time and stood at the entrance to the Sanctuary. The *Order* prescribed that the priest should first warn away all who were in sin of which they had not repented. After a pause which gave these an opportunity to withdraw (such a pause was apparently needed or it would not have been prescribed) the priest was to address *all who remained*, according to the rubric which still precedes, and say "Ye who do truly repent, etc." The old warning to withdraw has been preserved, in enlarged verbiage, in the fourth and fifth of the "General Rubrics" now on pages 84-85 of the Prayer Book.

The rules of the Episcopal Church include far more than Confirmation, or readiness and desire to receive it, as qualifications, for reception of Holy Communion.

The various exhortations, printed at the end of the service, go into specific details about careful self-examination and confession of sins (variously interpreted) as a requirement for worthy reception. That this rule is not observed by many priests and laymen reflects no blame upon the provision of the Church. It merely signifies that some individuals consider that they may use their own judgment in the extent and method by which they keep rules.

Whether the Confirmation rubric is a good rule or a bad one does not arise here. If it ever changed, it must be by the act of the Church. Moreover, if the Oddfellows propose to discuss a change in rules, they do not invite the Masons to debate it with them. Only the members of a body can determine

the rules of the body. Until or unless it is changed, it stands a part of the rule of the Church.

The clergy of the Church have only three choices in their attitude to the rule.

(1) They may keep it. (2) They may break it and rationalize their action. (3) They may break it without rationalizing their action. If some priests break it, we can understand that they discountenance the ideal which the Church officially sustains. We can only say that, if a growing majority of priests prefer to live by the ideal to which they have pledged themselves, they cannot be faulted for those convictions. Nor can they be faulted if they decline to enter into argument and defend themselves for keeping their pledges. Arguments become necessary not for keeping pledges, but for breaking them. Each priest has to make his own decision for conduct and determine whether he will make for union or for disunion within the Church of which he is an official representative.

The nature of the Church

By almost all post-reformational churches the church is regarded as a voluntary association of individuals who are in more or less agreement with one another. If they disagree, and they often do, they are free to seek another church which will be more in harmony with their opinions, or to start a new church if they can. Any individual church is competent to announce its doctrines and practices and to change them if it so desires. Whether any two churches can unite their organizations without agreement in doctrine or principle has to be determined by those churches.

Throughout the history of Christendom there have arisen those who disagreed with this or that teaching or practice of the

Church. Those who disagreed have always contended that they were more accurate interpreters of the Gospel, whatever that was. By the fourth century it became necessary for the historical Church to determine just what constituted the Church itself, and to embody this pattern in what were called Canons, or rules, of the Councils of Bishops. Without making a logical declaration, which would specify the principles of their decisions, they nevertheless declared certain principles which would serve to define the historic Church.

In the early Church there was no conception of unity of organization of the whole Church. The units of organization were dioceses and provinces geographically determined. Despite the fact that they had no unity of organization, they nevertheless recognized that they were one in many respects which could be grouped under the general term *Apostolicity*. Five factors were recognized as having definite historical character which made their churches one despite lack of organizational unity. These five common factors which linked them with the Apostles were: (1) the Scriptures (2) Doctrine (3) Worship (4) Order and (5) Manner of life. And no one questioned that the Apostles had been commissioned by the Lord Christ, who was the Center of all.

(1) They preserved their tradition in the same Scriptures. What makes any collection of writings a Bible is the fact that from these alone are selections read at public services, and that these are of the primary authority as bases of faith. Regarding itself as the "true Israel of God" the Church had always accepted the Old Testament, including the Apocrypha, as Sacred Scriptures. In the course of the first two centuries many other writings were regarded as properly inter-



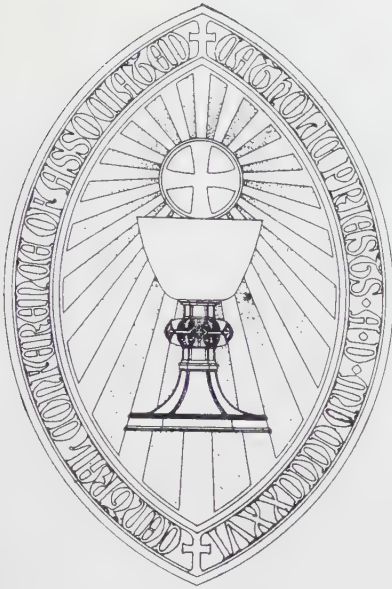
pretative of the Scriptures and were therefore considered of equal authority. A glance at what is called the *New Testament Apocrypha* will indicate many writings which were regarded as scriptural in some churches and rejected in others. The councils of bishops had to determine just what writings should be considered apostolic and what should not. From the fourth century these "apostolic" writings—they were called the *New Testament*—with the Old Testament, including the Apocrypha, have been considered the Sacred Scriptures of the historic Church.

(2) They recognized a unity of doctrine which gave warrant and explanation for the Church's faith and worship. Again, as might well be expected at first, many churches promulgated doctrines which were rejected by others. Once more it became necessary to determine which doctrines were "apostolic" and which were not. This gave rise to the documents which are now called *The Apostles' Creed* and *The Nicene Creed*, which were formulated in the fourth century as recognized apostolic teaching, and have always been regarded by the historic Church as criteria of doctrine.

(3) They recognized unity of worship. Despite minor liturgical differences, what we now call the Holy Eucharist has always been the great act of worship of the historic Church. In the ancient liturgies, the first part of the service was for Christians and for those who were preparing to become Christians. At a given sign these latter were dismissed; the remainder of the service was for those who had complied with the rules of the Church and had been baptized. The Baptism came after long preparation and teaching and was, in all instances, the *sine qua non* of admission to Holy Communion. Baptism consisted of immersion in running water (which was called "living water"), or of pouring the water upon the head of the candidate after he had avowed his acceptance of the historic doctrine, and pledged to live the new life. This was followed by anointing and imposition of hands of the bishop. In the Eastern churches this was done by the bishop, in early days, immediately after Baptism. Eventually the priest who had baptized was also delegated to give the anointing and imposition of hands immediately afterward. In the western churches this second part of the service was still reserved for the bishop and



CONFIRMATION
MEDIEVAL WOOD CUT



was postponed until a few years after Baptism and was called Confirmation; the Bishop, representing the whole Church, confirmed the Baptism which had been administered by the priest. Meanwhile the candidates had been given sufficient instruction to enable them to have understanding of what was being done. Carelessness in completion of Baptism arose in the western churches; to the correction of this Peckham gave his attention. Today, in the eastern churches, Confirmation is administered normally by the priest with chrism provided for him by the bishop. In the Roman Church a priest, under exceptional circumstances, may be licensed by his bishop to administer Confirmation. In the Anglican communion Confirmation is still reserved for the bishop.

(4) They recognized unity of Order. Very early in the history of the Church arose all sorts of carelessness with regard to ordination of men who were to be the official leaders of worship, the official interpreters of doctrine, and the official patterns of life in the Church. The first question which arose was, How is ordination to be administered? The early decision was that it must be administered by the Bishop of the diocese or by another bishop whom he recognized as having authority to ordain. The next question was natural, What is a bishop? The answer,

by way of preserving traditional apostolic practice, was: A bishop must be consecrated by three bishops who are so recognized in the Church.

(5) They recognized a unity of disciplined Christian life marked by certain rules recognized as scriptural. These rules included such items as fasting, participation in worship, reception of Holy Communion after careful self examination and confession of sins, and many rules of conduct. To be a Christian meant not merely announcement of "general agreement with Christian principles." It involved careful instruction in doctrine, careful devotion to worship, and careful interpretation and practice of the rules of life. It was soon seen that keeping of these rules bound Christians together in a peculiar way.

These five factors of unity constituted a clear ideal. Because men were human, and therefore frail, many discrepancies could be noted. However, the ideal was clearly determined and was recognized by all who professed and called themselves Christians.

In the Western Church a brand new ideal of unity arose; while it did not supplant the five historic factors, it did attain priority. This was the idea of unity of organization with a single head; union with and acceptance by that head became the rule in the Western Church. Therefore, while there never was such a thing as "the Eastern Church," organizationally speaking, there was a Western Church, with the Church of Rome as the head.

By the sixteenth century it was generally recognized in the west that the "Western Church" had developed some very unlovely characteristics, the natural result of organizational monopoly. Three proposals were made for reformation of these abuses. From these proposals have arisen the three kinds of western Christianity which we know today.

(1) The Church of Rome proposed that it would reform conditions, and for this purpose called the Council of Trent. The result of that long drawn out Council was the strengthening of the organizational factor and the rigid demand that the approval of Rome be the criterion for distinction between



SAINT VINCENT DE PAUL

HIS FEAST DAY IS JULY 19

HE IS THE PATRON SAINT OF THE SOCIETY OF THE OBLATES
OF MOUNT CALVARY

genuine and spurious Christianity. Moral conditions were definitely improved; in this respect the Council of Trent achieved its purpose. And thenceforth the Church of Rome could present its pleas for unity with no mistaking the kind of unity it meant.

(2) Continental European Christians were convinced that the only way to reformation was to begin wholly anew. They attacked one or more of the five marks of apostolic unity, and every post-reformational church altered or deleted one or more of these. The Apocrypha was banished from the Scriptures upon the assigned reason that

it had no Hebrew original; the real reason was that various individuals disapproved some or all of its books. Some even tried to delete parts of the New Testament which seemed to disagree with doctrines they deemed important. We note that these individuals first decided upon the doctrines and then chose such parts of the historical Scriptures as seemed to support those doctrines. They did not regard themselves primarily as interpreters of existent Scripture. Post-reformational Christendom has been almost universally in agreement with this principle.

The vast majority of post-reformation churches have simply disregarded historic Christian worship and have used the word *worship* to describe almost any kind of sacred songs, individual prayers, a sermon and a collection. Their plea is that the chief purpose of worship is "to hear the word."

Practically every post-reformational church discarded entirely the Nicene Creed and tinkered with the Apostles' Creed in many ways. These were no longer regarded as standards of apostolic doctrine; a Christian could believe almost anything he pleased. Some churches, like the Baptist, made a point of declaring that they had no creed. The result of all this has been development of almost every kind of "liberalism" which can be imagined. The two "doctrines" upon which all seemed to be agreed were the words of *God* and *Jesus*, which were given every kind of interpretation.

By the very nature of the constitution, post-reformation churches had to abandon the unity of order entirely; innumerable rationalizations of this were devised to quiet the consciences of their members. Bishops were no longer necessary and even the word was dropped from their vocabulary. The Methodists in America resumed use of the word, but it did not mean the same thing to them that it meant to historic Christianity. In fact they provided that, if for any reason their church were left without bishops, three elders could start the succession again. Thus they continued the word but gave it a new definition, which was made necessary for the fact that John Wesley had disapproved even the use of the word.

Finally, most post-reformation churches did away with the rule of disciplined life in the interest of spontaneity and emotional expression. The whole concept of the life of a Christian was totally different from that of the historic Church. It may have been better, or it may have been worse; it was different.

(3) The Church of England in the sixteenth century likewise recognized the need for reform, but it took a different method. While instituting many changes in details of the work of the Church, it strictly maintained and preserved in its Book of Common Prayer the five historic factors of Christian

unity based upon apostolicity. These are what differentiate the Anglican communion from all churches which began in or after the sixteenth century. Adherence to these, like adherence to all ideals, has been somewhat irregular but the ideals were preserved. It is not always easy to maintain ideals, especially when one's friends do not believe in them. An increasing number of priests are discovering that only by adherence to these concrete marks of apostolicity can they really do the work described by the Book of Common Prayer. At the same time they who disapprove of the ideals have no hesitancy in rationalizing their conduct and even finding many to agree with them. Modern Americans are not conspicuous for rigidity of thinking and living.

It is curious that post-reformationalism today is advocating the very principle which its founders so firmly decried. They are thinking in terms of organizational unity and they therefore make it prior to the five historic marks of apostolicity. They expect, to be sure, that the unity will be such as they devise. They happily envisage a huge organization which will eventually put to shame the historic champion of organizational unity, the Church of Rome. Naturally they have to be opposed to Rome; any other attitude would discountenance their cause.

3. *The nature of Holy Communion.*

Post-reformational Christians, for the most part, regard it as an occasionally observed memento of the death of Christ and their general approach is generally on the sad side. It is *not* their great act of worship; it is an occasional act which comes after what is called worship.

The Episcopal Church, bound by the five factors of apostolic unity, maintains that the Eucharist, or Holy Communion, is the great act of worship of the Church, as it has been throughout history, and that it is the only worship which unites it with apostolic Christianity. Despite the fact that the ideal is not always maintained, one cannot read the Book of Common Prayer without discovering that more attention is given by this book to the Eucharist (203 pages) than to any other act of worship. The service itself is regarded not as an occasional sad memento of a re-

grettable event in the past, but as the glad and joyful means of union with the sacrificial life of the risen and ascended Christ who has given the Holy Spirit in order to continue that life. It is small wonder that an increasing number of Episcopalians are coming to realize the ideal which has been preserved for them in the Prayer Book but not always recognized and emphasized. They are not introducing something new; they are coming to appreciate their blessings.

The Episcopal Church laments, as all do, that those who profess and call themselves Christians are divided by their sincere convictions into many groups. She recognizes that for us to pretend to be one when we are many would be mere pretense if it involved surrender of conscientious convictions, some of which have been held for three or four

centuries, and others for nineteen. She knows that the Holy Communion, in all the history of the Church, has never been regarded as a means of bringing men into union with apostolic Christianity; it has always been a sacrament of unity which was already existent. She is also convinced that union with apostolic Christianity is the only means by which all will ultimately become one, and that deviation from the five protective physical marks of this spiritual union will produce not unity but greater confusion. She respects the convictions of those who differ from her and hopes that they will respect hers. Therefore, without contempt or argument or condemnation or belligerency, she hopes that all will understand that she is as humbly sincere in maintaining these marks of apostolic Christianity as are those who fault her for doing so.

Six O'Clock Prayers

BY
CHANDLER STERLING

Twenty minutes of six on a Sunday morning. Doorbell. Didn't realize this until after I had answered the phone and heard nothing but its serene and constant hum. Stumbled to the door after almost stepping on the cat. There in the half-light of the winter morning stood a well-dressed man in his early thirties.

"Sorry to get you up at this hour, Father. I arrived from Seattle last night." (Oh no, please, not a touch this early in the morning). "My mother died a few minutes ago. Could I make my communion or something?"

That's different. Wonder what he means, "communion or something." He was obviously upset, though, so I asked him to go into the church. I got partially dressed and fumbled my way into my cassock, buttoning it wrong, and finally catching one of the pockets on the door knob as I sailed out of the Rectory. Only had one button drop off as I rearranged my clothing on the way to the sacristy.

"The Altar Guild will probably require an explanation," I thought, as I adjusted the

stole, trying to look liturgically correct, at least, though I doubt if I looked much like a watchful shepherd of the Flock. Went into the Church, genuflected before the Tabernacle at Our Lord's Presence, turned and motioned for the man with the troubled spirit to come and kneel at the Altar Rail.

"...accept our prayers on behalf of the soul of Thy servant departed and grant her an entrance into the land of light and joy...Respectful grant unto her and may light perpetual shine upon her..." As he received his Communion he said, "thank you." I heard myself say, "that's all right. Just remain kneeling where you are." At the final prayer I turned and gave him the Church's Blessing. He arose, and with a great sigh, turned and hastened from the church.

I wonder who he was...Never did find out.

I looked at my watch. Five minutes of six. No point in going back to bed at this hour. I broke into a dialogue with myself as I hung up the surplice and put away the stole. "Now look here, you. Always you're talking about time to pray. You'll never have



a better opportunity. You have nearly two hours before the eight o'clock Mass. Now, get at it!" I was rather startled by my own tone of voice. Subdued, and without comeback, I went to the Prie-Dieu in the church.

No use. Prayers wouldn't come. I'd had a week of it. No let up. Excuses. Excuses. Out of practice. Sleepy and tired. More excuses. I was restless, though, and didn't try hard enough to forget the yesterdays of crowded thoughts, events and crises or the condensed drama of this early morning where the gardener was nearly as confused as the first gardener on that Easter Morn. Finally, I gave up trying and just sat, soaking up the spiritual climate of this building which has been prayed in so much through all its many years.

The roof heaved and sighed as the wind smoothed down the shingles. The doors, the windows, the whole building seemed to be breathing. The windows of the saints looked down upon an empty church, reflecting their warm colors upon the gray walls and the nicked and weathered homemade pews. Vaguely I watched a boxelder bug wearily and uncertainly hitch his way across the flat red desert of carpet, waving his antenna about with the forlorn hope that he may be coming to the end of his journey. Everything seemed to be waiting for the end of the long week and the proclaiming of another little Easter.

The noise and clamor inside me was now subsiding. I began to sense that there was something going on in the church that riv-

thoughts of self-pity and self-interest had kept me from hearing. Apparently I had arrived in the midst of a conversation.

"I wish you wouldn't stand there glaring at us," complained the Pulpit as he addressed the new stained glass window.

"Can I help it because I was installed on the north side and catch the glare off the white rectory? It's hard on me, too. I'm just a wreck after a sunny day. Please, have patience with me, I will repay you all when I have weathered a bit," defended the window.

"After all," creaked the Pews, addressing the Pulpit, "you aren't so venerable yourself. We've been here since the church was built. We were put together by a one-eyed carpenter; one eye on the nail and the other on the Cross, so to speak. If we do say so ourselves, we carry a bit of weight around here. Dear Pulpit, you have it easy. You only get pounded once a week, especially when Father tries to emphasize a weak point in his sermon."

"That reminds me," announced the Lectern, rustling his pages, "remember the day Father was late for Evensong? He raced clear through the Psalm for the fifteenth day and on into the Old Testament Lesson before he got his second wind. Then he concluded with, 'Here endeth the First Inning.' Father gave himself away on that one. Extra inning games don't do the Church any good."



SAINT CHRISTOPHER CARRYING THE LORD
HIS FEAST DAY IS JULY 25

"Now to get back to the point," interrupted the Woman in Blue, "I don't see where any of you have any cause for complaint. Now take me for instance—" The Lectern turned off his reading light and stood at ease, smoothing down his eagle feathers. She glared at him and continued, "Once I had the place of honor up alongside the Altar, on the Gospel side. Then last summer, when my arm was broken during a hailstorm, the arm that holds the lily, you know, and I got that dreadful black eye, I was taken down and repaired. You have no idea what I went through, riding in the back of that station wagon all the way to Denver wrapped in a cassock! Well, anyway, who goes up in my place when I'm away? St. Paul, that's who. Upon my return I was put back in this obscure corner in the Nave right where Mr. Squatwell always sits. And after all those years up with the clergy!"

"You know why you were moved, don't you?" boomed out the diapason. "You have never approved of a single priest that we have had here since 1902. I have heard many of them say to the organist that your glassy gaze and raised eyebrow completely unnerved them. No wonder we have had such a turnover of rectors. We aren't surprised that you were moved back to the rear of the church."

Weakly defending herself, the Woman in Blue replied, "After all, I'm an Altar Guild Window. It says so right on the glass."

"Come, brethren, can we not dwell together in unity?" trumpeted the flag, waving his stripes.

"I have something to say about that," spoke the Lectern as the eagle fixed a stony stare on the vocative Window. "At the same time there came disciples unto Jesus, saying, 'who is the greatest in the kingdom of heaven?' Eighteenth chapter, first verse," he added, adjusting the markers.

"And, dear Lectern, the Scripture continues, if you will just turn the page,—'except ye become as little children ye shall not enter the kingdom of heaven,' called out the font, the Ewer snapping his lid in applause.

"Why don't you ask the Altar Cross what he thinks," suggested the Choir Pews. "We're gummed up enough as it is, without

all this disputation. Would anyone like a cough drop? The altos left half a box of them here last Sunday."

"Maybe they're left over because it's within the octave of St. Blasius," commented the Missal.

"I've been on the Altar many years and have witnessed many things. As an example, take that fellow sitting over there. He's doing just about the same as everyone else who comes in here during the week. He just sits there and looks up at the Rood and at me and at the Tabernacle. I think he believes what he teaches and tries to practice what he preaches, and he still finds warfare all the time, even early in the morning—"

"When our songs shall rise to Thee," interrupted a hymn book, "hymn 255."

"I wish he'd change my numbers more often," complained the hymnboard. "Same old ones all the time. And they stay up all week. I never look nice or wear anything new."

"The hairs of your head are all numbered," rumbled the Lectern, his markers trembling.

"Dearly beloved brethren," began the Prie Dieu, "the Scripture moveth us in sundry places, to acknowledge and confess our manifold sins and wickedness."

"Does it really?" inquired the Altar Rail. "They may be sinners but this parish isn't miserable."

"It says here," broke in the Prie Dieu, "that there is no health in us."

"That may be true, but do people think so?" asked the Alms Basin. "I don't see much change. A hundred different priests have knelt here down through the years. What do you suppose they thought about the people and their religion?"

"Much the same as we do, probably," replied the Credence Table, "some of them come half-heartedly, expecting a hand-out of power."

"I'll give credence to that, table," replied the Altar, who was feeling very fine because of the new oriental rug in front of him. "They know all too well how the forces of evil—"

"Sh! the gargoyle on the door might hear—"

"Work within the human soul. I see many persons who come and kneel beside my friend Altar Rail who are trying to recover. A few want to be freed of consequences so that they can go on sinning. You know, 'the - devil - when - sick - a - saint - would - be' sort of thing. But there are more who know they have a broken heart and come to the foot of Calvary to be made whole."

"I carry as great a weight around here as the pews, but in a different sense," agreed the Altar Rail. "And I might add, that few as they are, there are always some who swing on the gate of Eternal life, so to speak."

"Of course," spoke up the kneelers, "there are some who are here occasionally for selfish reasons, believing that they may be externally improved, or get what they think they want, or need. Sort of like trying to change God's mind. These people aren't much of a burden to us, for they don't use their knees. They lean on brother Pew."

"Spiritual millstones, so to speak," replied the Pulpit, waving his antependia.

"We don't need to be so critical," said the Altar Cross. "The crux of the matter is that this building is being prayed in. We don't *all* have smoke in our eyes, (glancing sidewise at the thurible). Every day someone finds out that he is a loved person, at least by the One Who is here with us all the time, day and night."

"Look at our silent friend," chimed the Sanctus Bell. "He's standing up now. He seems to be straighter than when he came in."

"I'll wager he gives the residue of the Church something to think about during the Sermon this morning," prophesied the Font.

"Oh, me," moaned the Pulpit, "I should think he'd lose his faith."

"What!! And leave the Church?" spoke up the Woman in Blue.

"No!" thundered the Pulpit. "I said lose his faith, NOT lose his mind!"

"The Lord be with you," invited the Priest.

"With *us*?"

"Why not? We can glorify God, too, by just being ourselves. It says so right on this brass plate."

The front door was allowing people to enter. Time was drawing near for the eight o'clock Mass. I arose and went into the Sacristy. Funny, the crazy thoughts that I have when I go into an empty church. In any case I had found something to pray about.



Nicholas Trott, Justice And Churchman

BY

E. BURKE INLOW

Perhaps never have church and state been so happily combined as in the person of Chief Justice Nicholas Trott of South Carolina, certainly one of the great figures of the 17th century. It is strange that so distinguished a mind and so loyal a Churchman should have received so little attention from serious historians. Except for a brief paragraph in the Dictionary of American Biography, there is little to distinguish him from the nameless many who contributed to the colonial culture of America. Interestingly enough, the late Rev. Shirley C. Hughson, O.H.C., who preceded the present writer as a student at the Johns Hopkins University, wrote an early history of Carolina Freebooters which makes mention of Trott and some of his work. But Father Hughson's interest stands alone among Episcopalian historians.

The purpose of this article is to give at least some accounting of Dr. Trott's life and to touch briefly on his contributions to the American scene. I wish to acknowledge the assistance of Mrs. Mabel Trott FitzSimons of Charlestown, a direct descendent of Chief Justice Trott, of Mr. Henry Wilkerson of Bermuda, of Mr. A. S. Salley, for many years a leading historian of South Carolina, and Mr. Fred O. Blue, II, Princeton '49.

Mrs. FitzSimons says that Nicholas Trott was the son of Samuel Trott, the eldest son of Perient Trott, a West India tobacco merchant. There are still descendents of Perient Trott residing in Bermuda. Apparently there is some disagreement—Nicholas was born January 19, 1662-3, which, according to our present manner of reckoning, would be January 30, 1663. His early life was spent in England. He was educated at the Merchant Taylor's School in London and at Oxford. We do not know where or how he read for the law.

Apparently very early, young Nicholas decided to tie his fortunes to those of his family who were active and powerful in the free-wheeling politics of Bermuda and when his

father Samuel returned to Bermuda, Nicholas was with him. Samuel held the appointment of collector of customs, a position undoubtedly owed by him to his brother-in-law, Sir Robert Clayton, one of the royal commissioners of customs and in the opinion of all except the Governor, the virtual ruler of the Island. But whereas Sir Robert was invulnerable from attack by the Governor, Samuel was not. All the evidence seems to point to a running fight between the two which covered a considerable period of time. Finally the Governor, one Issac Richier, had Samuel thrown into prison on the grounds of supposed irregularities against the laws of trade. Samuel's brother, Nicholas the elder, and young Nicholas quietly left for England to appeal to the Lords of Trade. It was here that the future jurist apparently cut his teeth, for not only was Samuel released but when young Nicholas returned, unaccompanied by his uncle, he filed a counter suit which finally, in 1693, resulted in Governor Richier's arrest and short imprisonment as a debtor (the debts were owing Nicholas the elder). Shortly thereafter, the Governor was succeeded by Captain John Goddard of the Royal Household.

The new Governor seems to have been quite impressed by young Nicholas's capabilities and appointed him Secretary and Attorney-General. It was at this time that several legislative and executive measures were initiated which eventually brought the wholesale privateering and concomitant piracy around the Island under control. It was not long, however, before strong differences of opinion arose between the Governor and his Attorney-General and Trott left for London swearing that he would bring back a new governor and that Governor Goddard could expect to see the inner side of the prison walls. By some ironic stroke of fate, however, it was Trott who narrowly escaped imprisonment, for on the voyage he was captured in Bentry Bay by a French privateer

who relieved him of his money and papers but finally released the young barrister after, we may well imagine, considerably cooling his temper.

In London, Trott secured his reinstatement as Attorney General but apparently decided that it was an empty honor with Governor Goddard still in authority. So at age 35, Nicholas Trott decided to risk his future on the mainland. On February 5, 1697-8, he received two commissions, one as Attorney General and the other as Advocate General in Admiralty for the colony of South Carolina. On May 3, 1699, the future Chief Justice of South Carolina landed in Charlestown.

There seems to be some doubt even now as to the Admiralty commission and its validity. Suffice it to say that it was a source of conflict between Trott and the Carolina Governor. But there were other factors involved. Governor Blake and his family were strong dissenters. Trott, of course, was Church of England. Then, too, Trott came well recommended by the Proprietors—a rising young man. Governor Blake was traditionally the office holder. When the latter, therefore, ordered the new Advocate-General to institute proceedings against a galley "Cole & Been" and condemn the cargo on the grounds that the ship's papers were not in order, Trott declared himself without authority. The Governor renewed his order. When Trott again refused, the Governor suspended him from office. The ship's owners at once appealed to the Lords of the Privy Council (who had been appointed to hear appeals from the plantations). A report favorable to the ship's owners was approved July 31, 1701. Trott was vindicated although his position was not restored until later.

On January 31, 1700, Governor Blake dissolved the Commons House of Assembly of South Carolina and issued writs for a new House to meet March 20. Trott had been in the provinces less than a year and was out of a job. Nevertheless, he was elected one of the representatives from Berkeley county and when the House met, was elected Speaker. So many continuing controversies existed between the Governor and the Assembly,

however, that the legislative session was again brought to a summary close by action of the Governor. Shortly thereafter, Governor Blake died and was succeeded by Governor Moore.

The new Governor fared no better. Twice within a period of two years, elections were called and the Assembly dissolved. Both times Trott was re-elected to the Assembly but he did not again hold the position of Speaker—this going to his good friend Job Howes. No real work was accomplished, however, and on June 18, 1702, the Proprietors commissioned Sir Nathaniel Johnson, Knight, to be governor of Carolina. Royal approbation followed and on March 1, 1703, Governor Johnson landed in Charlestown.

Thus began a period of some 15 years of almost unbroken friendly relations between the Governor and Nicholas Trott. Within this settled framework of activity, Trott was given—and realized—almost unlimited opportunities for growth and achievement. Heretofore, his political activities had proved an inhibition to his genius. The advocate was now to become the jurist. This is not to say that Trott was removed from the political arena entirely. But he was protected in his work in such a way that his thinking could be systematized and clarified.

One of the first acts of Governor Johnson was to appoint Nicholas Trott, Chief Justice of South Carolina.

In 1704, an attempt was made by the Governor to strengthen conformity to the Church of England. This was undertaken in the face of a strong majority of dissenters in the Colony. Two acts were passed by the Council. One was an "Act for the establishment of religious worship in this province according to the Church of England, and for the erecting of Churches for the worship of God and also for the maintenance of ministers of churches and the building of convenient houses for them." The other was an "Act for the more effectual preservation of the government by requiring all persons that shall hereafter be chosen members of the Commons House of Assembly, and sit in the same, to conform to the religious worship in this province, according to the Church of



SAINT MARY MAGDALENE
HER FEAST DAY IS JULY 22

England, and to receive the Sacrament of the Lord's Supper according to the rites and usages of the said Church."

Chief Justice Trott—as a member of the Council—signed both acts. He, together with the Governor and others who signed were at once subjected to the kind of calumny that only one who has survived a real church fight can properly appreciate. The dissenters, through their agent Joseph Boone, protested the passage of these acts first to the Proprietors and then to the House of Lords. They were finally annulled by order of the Crown, although two years later were re-enacted with some of the "objectionable" features eliminated. Even so, Mr. Salley of Charleston, has called this "the most important movement for the educational and cultural welfare of the province made up to that time." This act continued in force until 1778.

On March 8, 1706-7, Chief Justice Trott was appointed by the Proprietors as Chief Justice of the Court of Common Pleas, the highest judicial office in the colony. At the same time he was commissioned as Secretary and Register of South Carolina, which gave added impetus to his research and writing.

Just how a man as busy as Chief Justice Trott and one whose work was almost continuously hampered by storms, fires, pestilence, and skirmishes with French, Indians, Spaniards, and freebooters could have accomplished what he did must ever remaining a chastening thought to modern scholars. But it was during these years that the Chief Justice was compiling the laws of the several American provinces almost in full—the first time this had ever been done. There are only 3 compilations of this total now extant—the Laws of Pennsylvania, the Laws of Rhode Island, and the Laws of North Carolina. So monumental was this work, which was apparently completed by 1712, that the Lords Proprietors themselves asked for a transcript and authorized payment for the work. In 1713, the Chief Justice was granted a leave of absence with pay and he departed for England. An additional honor—his appointment as deputy to Sir John Colleton, one of the Proprietors, was read and approved in Council in his presence on January

3, 1714. This was a great addition to his powers as it meant that the Governor and his 4 councillors had no power to act upon laws for the colony unless the Chief Justice approved. Needless to say, the commission aroused a torrent of protest in South Carolina and delegates were sent to England to protest this extraordinary grant of power to one man. Two years later, the grant was revoked.

The Proprietors' trust and confidence in the Chief Justice was not thereby mitigated. The same year that the commission was withdrawn, a new commission was granted empowering the Chief Justice to sit as Judge of the Provincial Court of Vice Admiralty. This was by action of the Crown. The importance of the assignment stemmed from the fact that it spearheaded an effort on the part of the Crown and the Proprietors to eliminate the pillaging of the Indians along the frontier and of the pirates along the coast. It was a post for a strong man considering the exceptional abilities of some of the lawbreakers.

Major Stede (Steed) Bonnet was no ordinary pirate. Perhaps the last of the great Caribbean buccaneers, he was a man of power and influence as well as daring and resourcefulness. For years he had been a law unto himself and no man had been able to touch him. But within two years of the new appointment of the Chief Justice, he and his crew were brought to trial. In September 1718, Chief Justice Trott read the charge to the grand jury (the fact that the pirate crew had escaped in the meantime did not appreciably alter the situation as Bonnet was recaptured shortly thereafter). It was a masterful exposition on the law of piracy. Calling forth his great knowledge of Latin, Greek, and Hebrew, the Chief Justice reviewed the entire civil and common law touching on the matter at hand. He traced the history and jurisdiction of his own court and explained the act under which the pirates were to be tried. Two days later a petit jury was organized and the trial proceeded in absentia. On November 6, the 22 man crew was sentenced to death and by one of those strange coincidences of fate, Stede Bonnet was recaptured the same day.

Bonnet was arraigned before Chief Justice Trott and tried. He was found guilty after one of the most remarkable charges delivered by the Chief Justice ever to be reported in the State Trials of England. The jurist's erudition as he lectured the pirate (as well as the jury) must have been crushing. A later historian remarked that "juries must have been very different in those days had they been able to follow his Honor." But apart from his learned references to the law, one must—in this day when judges no longer invoke the Christian faith as a part of the law of the land—stand a little in awe of the Chief Justice's obvious competence in the field of Christian apologetics. Not only was Holy Scripture invoked again and again as a basis for legal action, but it was presented with such a sense of mastery that there could be no doubt in the mind of the listener but what he was hearing the Faith declared as well as the law. And example of his presentation (without his usual and numerous citations) can be furnished by the following excerpt from the charge of the Chief Justice.

I believe it will be needless for me to explain to you the nature of Repentance and Faith in Christ, they being so fully and so often explained in the Scriptures that you cannot but know them...I have just reason to fear that the Principles of Religion that have been instilled into you by your education have been at least corrupted if not entirely defaced by the Scepticism and Infidelity of this wicked age. For had your delight been in the Law of the Lord, and had you meditated therein day and night, you would then have found that God's Word was a lamp unto your feet and a light to your path and that you would account all other knowledge but loss in comparison of the excellency of the knowledge of Christ Jesus who to them that are called in the power of God and the Wisdom of God even as the hidden wisdom which God ordained before the World.

This is not the place to do other than merely point out that Trott's great effort to weld the Christian Faith and the Law into a living

whole was certainly among the great and valiant attempts made by distinguished jurists to give life and meaning to the law. The fact that secular thinkers and non-Christians are the large interpreters of the law in the 20th century certainly does not entirely invalidate the earlier position. The need for a basic jurisprudence is still with us and its need is no less acute for not being systematically considered in our time.

Affairs moved rapidly after Bonnet's conviction. In December 1719 the colonists assembled in convention, repudiated the Proprietary rule and set up a government of their own. James Moore was elected Governor and Richard Allein, a long-time foe of Chief Justice Trott, was appointed Chief Justice. Although the Proprietors still claimed the office, the authority was lost and the great Chief Justice was again out of a job. He sailed for England, probably at the request of the Proprietors, to help negotiate the terms of the surrender of the charter. The same year, a small volume authored by him, "*Clavis Linguae Sanctae*," was published by Oxford.

While in England, the late Chief Justice petitioned the Bishop of London to use his influence with the King to get his office restored but nothing came of it. However, the next year, 1720, Oxford University bestowed the degree of Doctor of Civil Laws upon its distinguished son. This honor was followed still the next year by the publication of Dr. Trott's great "*laws of the British Plantations in America, relating to the Church and the clergy, Religion and Learning*." It was dedicated to the Society for the Propagation of the Gospel. The writer has seen the copy in the rare book room of the Library of Congress and it is an impressive piece of scholarship.

Dr. Trott returned to South Carolina shortly after the transfer of authority in the colony was finally effected and retired to his home in Charlestown. In January, 1740 he died. He is buried in St. Philip's churchyard in Charlestown.



GARDEN CRUCIFIX
HOLY CROSS, WEST PARK

Pilgrimage

On Wednesday, May the 30th, nearly two hundred pilgrims including Superiors and Assistant Superiors of Episcopal religious orders from San Francisco to Gloucester, Mass., made a pilgrimage to the Hadley, Mass., home of James Otis Sargent Huntington, founder of the Order of the Holy Cross, the first American Episcopal religious order for men.

Through a driving rain, 65 of the pilgrims walked from Grace Church Amherst at 6:00 a. m., to "Forty Acres," the Huntington home. Included among the Pilgrims were Mother Mary Gabriel, Superior, the Convent of St. Saviour, San Francisco; the Rev. F. Hastings Smyth, Superior, The Society of the Catholic Commonwealth, Gloucester, the author of "Sacrifice," "Discerning the Lord's Body," and "Manhood into God;" Mother May Agnes, Superior, St. Margarets, Boston; Mother Miriam, Superior, St. Ann's, Arlington Heights, Mass.; Brothers George and Paul, The Brotherhood of St. Barnabas, The St. Barnabas Free Home, Gibsonia, Pa.; and the Rev. John McCausland, Assistant Superior, Canadian Cowley, the Society of St. John the Evangelist, Bracebridge, Ontario.

After walking the nearly four miles from Grace Church to the Huntington home, the Pilgrims attended a high mass, outdoors, celebrated by the Rev. William H. Clayton, Deputy Assistant Superior, the Society of St. John the Evangelist, Cowley Monastery, Cambridge, Mass. The Assistant Superior of the Society of the Catholic Commonwealth, the Rev. Don P. Johnston Jr., read the Epistle, and the Rev. William Turkington, Assistant Superior, Order of the Holy Cross, The Monastery of the Holy Cross, West Park, New York, read the Gospel at the service. After touring the historic Huntington house, a home held by one family for 300 years, the Pilgrims heard addresses by Dr. James Huntington, Hadley, Father Huntington's nephew, and by the Rev. A. Appleton Packard Jr., OHC. Following these addresses, the pilgrims attended sext and intercessions, led by Father McCausland.

On Tuesday Evening, the Pilgrims met at Grace Church, to be welcomed by the Rt. Rev. W. Appleton Lawrence, Bishop of the Diocese of Western Massachusetts, Springfield. They attended sung Evening Prayer, at which the Bishop gave them his blessing. Father Smyth, Sup., SCC, spoke on "Father Huntington as a Social Prophet for Today," and Emily Sophie Brown, former assistant Companion in Charge, Society of the Holy Cross, Naugatuck, Conn., discussed "Father Huntington and the Secular Life."

Father Huntington, the man in whose honor the pilgrimage was made, founded the Order of the Holy Cross, at a time when the religious orders were generally viewed as medieval irrelevances. He took his final vows on November 25, 1884, in the Church of the Holy Cross, on Sixteenth Street, opposite Stuyvesant Square, in New York City. He was a familiar figure in New York, for he and two companions had established a mission to New York's East Side Slums in the same parish. The group's semi-monasticism aroused the distrust of small boys in New York, and some influential lay and religious figures all over the country, as did Huntington's assumption of his final vows.

Huntington combined his religious vocation with a mission as a social prophet in the Gilded Age, and was actively associated with Tenement House Reform, the Single Tax Movement, and the Knights of Labor. He and Henry George, author of "Progress and Poverty," were close friends and co-workers in the stormy reform movements of the 1880's and 90's, and Huntington supported George in his unsuccessful bid against Teddy Roosevelt for the Mayoralty of New York, in 1886.

The Huntington House, scene of the Pilgrimage, is intimately connected with the history of the Episcopal Church in this country, and with the history of the Pioneer Valley (Connecticut R. Valley). The house was the home of Huntington's father, the Rt. Rev. Frederic D. Huntington, First Bishop of Central New York. It has been held by one family through Indian wars, floods, the Revolution, and two world wars.

The Order of Saint Helena

Newburgh Notes

This summer promises to be a busy one. Visitors to the convent are increasing and so are requests for work away from home. Sister Mary Joseph has filled engagements in Illinois, Pennsylvania, Texas and Louisiana in the past two months. She and Sister Mary Michael conducted the first of this summer's Vacation Bible Schools in Beaumont, Texas and soon she will be off to conduct another in Montrose, New York. Groups from Nyack, Wappinger's Falls, New York City and Greenwich, Connecticut, made first visits to the convent in addition to visits from old friends and associates.

Damage done by storms this winter has necessitated repair work in our garden. Several trees were completely destroyed. Some rose bushes were given to us and they have been painstakingly set out, tulips and daffodils transplanted and ivy trimmed and

yet our green thumbed sisters shake their heads at how much still needs to be done. Our vegetable garden got off to a slow start due to the weather, rabbits and a completely ineffective scarecrow.

On the Feast of Pentecost Sister Ignatia began to lead the enclosed life. She is the first sister of our Order to do so. Her life will be similar to that led by Father Whittlemore in the Order of the Holy Cross. She will devote herself to works within the enclosure and to longer periods of silence and prayer. We all feel privileged to share in this new venture.

A second annual Conference on the Vocation to the Religious Life will be held at the Convent of St. Helena, Newburgh, New York, over Labor Day week end, September 1, 2, and 3. The program has been planned



CONFERENCE ON VOCATION TO THE RELIGIOUS LIFE
HELD IN 1955 AT THE CONVENT OF SAINT HELENA, NEWBURGH, N. Y.

to include discussions of the fundamental principles of the Religious Life by Father Kroll, and of the work of Religious Orders by Father Turkington. There will be a conducted meditation on each of the three days, led by Father Kroll, Father Turkington, and Father Whittemore. Members of the Conference will have the opportunity to attend Mass and Offices with the Sisters, and to share to some extent in the life and work of the Convent while they are there. There will also be opportunity for individual confer-

ences or small group discussions with Sisters from various Communities, and for reading about the life and work of the Religious in our Anglican Communion. The Conference will close with a visit to Holy Cross on Monday afternoon.

The Conference is limited to twelve young women between the ages of eighteen and thirty. Last year there were far more applicants than could be accepted, so anyone who would like to attend should communicate with the Sister Prioress as soon as possible.

The Order of The Holy Cross



Bolahun Bits

The Rev. Joseph Smyth, M.D., arrived at Hoboken, N. J., on the Dutch ship *Maasdam* on Thursday, May 24th. It is good to see "Father Doctor" here again and we hope and pray he may have a good furlough to regroup his energies after a long tour in the tropics.

At the time of writing, we have not heard definite dates for the ordinations of Robert Vorster and Connor Lynn, but we do have their tickets all ready for them to fly to Africa. If things go as planned, they should

leave New York City on July 18th and, going via London, Paris, Madrid, and Lisbon (don't they get around?), they should reach Monrovia, Liberia, at 7:15 p.m., on Monday, July 30th. The two newly ordained deacons should, at that rate, be up to Bolahun early in August.

It takes time to get news from the Mission and, at the time of going to press, we have not heard if Sister Anne Patrick has yet arrived at Bolahun. But we think she should be well established there by now. In a

recent letter from Sister Mary Michael, O.S.H., we gleaned this informing bit of news: "Wonderful that Sr. Anne Patrick is on her way to Africa. She and I fixed sprats together in the Convent in London, and I think she's really a corker." Sr. Mary Michael was formerly on our Mission staff (when she was Miss Mintie Simpson); so we are glad to hear such high praise from an old African hand about a newcomer. Wonder what "sprats" are?

The new Sister-Physician-Surgeon, Sister Una, C.H.N., was due to fly from Paris on June 10th for Monrovia, and we hope that she too has by now taken up her new work with enthusiasm.

The Prior, Father Parsell, was able to fly down to Monrovia to attend the Convention of the Missionary District. Situated as our Mission is away up in the north-west corner of the Republic of Liberia, we have felt isolated from our Bishop and confreres on the coast. The new "air-lift" over a hundred miles of jungle is a God-send in bringing us closer together.

Mount Calvary Priory

The Father Superior has announced a change in personnel in our California house at Santa Barbara. Father Kenneth Terry is to be stationed at the Mother House in West Park and his place will be taken by Father Packard. The exchange is to be effected in July.

West Park Notes

Father Superior returned from his visitation to Saint Andrews on the 16th of June.

Father Turkington gave the Commencement Address at South Kent School, South Kent, Conn., on June 8th.

Father Bicknell was an instructor at the Valley Forge Conference, Wayne, Penna. June 16 to 23.

Father Adams gave the address at a service held for the Daughters of the King in the Cathedral of Saint John the Divine, New York City, on June 2nd. He was a panelist at the A.C.U. Priests' Convention, Valley Forge, Penna., June 5 to 7, and preached at Calvary Church, Philadelphia, on the 10th. From the 11th to the 13th he conducted a retreat for the Society of Saint Stephen in Germantown, Penna.

Father Gill gave Liberian addresses at Saint Albans, Long Island, on the 10th and at Christ's Church, Warwick, N. Y., on the 13th; he was the Chaplain at the Valley Forge Conference, June 16 to 23.

Brother Michael preached the sermon at the High Mass in Saint Peter's Church, Springfield, Mass., on June 9, when Bishop Lawrence commissioned J. Harlan Pease as an officer in the Church Army.

Current Appointments

Father Turkington will address a Conference for Women Church Workers at Deconess House, Sycamore, Ill., July 8 to 2.

Father Bessom is to conduct a retreat for the Brotherhood of Saint Andrew at Blue Point, N. J., July 14 and 15.

Father Gill is scheduled to conduct a retreat for associates of the Order of Saint Helen at Versailles, Ky., July 14 to 20.

The annual ten-day retreat of the Order of the Holy Cross will begin on the night of July 21st; the conductor will be Father Bessom. This will be followed by the Chapter of the Order. Please keep us especially in your prayers during this important part of the yearly life of our community. During this time we cannot receive guests at West Park.



An Ordo of Worship and Intercession - July - August 1956

- 15 7th Sunday after Trinity Semidouble G gl cr pref of Trinity—for reconciliation of enemies and growth in charity.
 - 16 Monday G Mass of Trinity vii—for chaplains in the armed forces.
 - 17 Tuesday G Mass of Trinity vii—for the Priests Associate.
 - 18 Wednesday G Mass of Trinity vii—for the Order of Saint Helena.
 - 19 St. Vincent de Paul C Double W gl—for the Oblates of Mount Calvary.
 - 20 St. Margaret of Antioch VM Simple R gl—for the Society of Saint Margaret.
 - 21 Of St. Mary Simple W gl pref BVM (Veneration)—for the Companions of the Order of the Holy Cross.
 - 22 8th Sunday after Trinity Semidouble G gl col 2) St. Mary Magdalene cr pref of Trinity—for the poor and unemployed.
 - 23 Monday G Mass of Trinity viii—for the Bishops of the Church.
 - 24 Vigil of St. James V—for the perseverance of penitents.
 - 25 St. James the Apostle Double II Cl R gl col 2) St. Christopher M cr pref of Apostles—for Christian missions.
 - 26 SS Joachim and Anne Gr Double W gl—for the Order of Saint Anne.
 - 27 Friday G Mass of Trinity viii—for Christian unity.
 - 28 Of St. Mary Simple W gl pref BVM (Veneration)—for the Seminarists Associate.
 - 29 9th Sunday after Trinity Semidouble G gl col 2) St. Martha V cr pref of Trinity—for Christians authors, teachers and editors.
 - 30 Translation of William Laud BM Simple R gl—for the Church of England.
 - 31 St. Ignatius Loyola C Double W gl—for all Religious.
- August 1 St. Peter's Chains Gr Double W gl col 2) St. Paul cr pref of Apostles—for the persecuted.
- 2 Thursday G Mass of Trinity ix—for the Confraternity of the Love of God.
 - 3 St. Nicodemus C Double W gl—for the Confraternity of the Christian Life.
 - 4 St. Dominic C Gr Double W gl—for the Order of the Holy Cross.
 - 5 10th Sunday after Trinity Semidouble G gl col 2) St. Oswald KM cr pref of Trinity—for Christian family life.
 - 6 Transfiguration of Our Lord Double II Cl W gl cr pref—for the Community of the Transfiguration.
 - 7 Holy Name of Jesus Double II Cl gl cr pref as on Purification—for the Community of the Holy Name.
 - 8 John Mason Neale C Double W gl—for all Christian rulers.
 - 9 Thursday G Mass of Trinity x—for Saint Andrew's School.
 - 10 St. Lawrence M Gr Double R gl—for the Liberian Mission.
 - 11 Of St. Mary Simple W gl pref BVM (Veneration)—for Mount Calvary Priory.
 - 12 11th Sunday after Trinity Semidouble G gl col 2) St. Clare cr pref of Trinity—for the Poor Clares of Reparation and Adoration.
 - 13 Monday G Mass of Trinity xi—for the faithful departed.
 - 14 Vigil of the Assumption V—for the peace of the world.
 - 15 Assumption of the Blessed Virgin Mary Double I Cl W gl cr pref BVM through Octave unless otherwise directed—for vocations.
 - 16 Within the Octave Semidouble W gl cr—for schools of prayer.

. . . Press Notes . . .

These notes are written in a hospital where I had some surgical work done. I've been having a good time during it all, and again have had the opportunity to experience the goodness and care of God, and the goodness and care of those who serve Him and mankind with the skills of their training to relieve and cure man of the ailments and difficulties that come in the declining years of this life.

Hospital life and routine have changed in the many years since I was last a patient. No longer is one awakened before daylight to have a wet facecloth and toothbrush poked in your hands and told to "freshen up." The nurse now waits until a decent hour and even the bathing "as far as possible" comes after breakfast is served. Thus many of the routines are different, and for the good. Of course the shortage of help makes some complications and delays. The cooperation of the patient in these circumstances makes for a more "homey" and friendly stay no matter what the cause for being a patient.

The greatest and most important of all changes, I think, is in the personnel of the entire staff at the hospital, from the "servants" to the head staff. There is racial integration in every department and branch of the hospital. For a hospital in a "Border State" that is remarkable. There are negro doctors, nurses, technicians, aides. No longer are they limited to the housekeeping and janitor jobs. Both white and colored work together even on that level. And all other races and nations are represented in the complete personnel — my first intern was a Japanese, the second intern a Norwegian, the blood technician from Switzerland.

It all shows that we can be one where there is the will to do so. And this integration is taking place in the whole life of the

community. Much of my life has been spent in the effort to bring about de-segregation and I thank God that I have had the privilege of seeing it brought about so quietly and so effectively.

I was up and around before I knew it and walked out to the sun parlor one afternoon. A beautiful view spreads to the East, South and West of a corner of the great park. Just across the boulevard is a large formal rose garden, thousands and thousands of blossoms of all shades and colors. Just a bit farther on is a small lake reflecting the setting of poplar and cedar trees; then beyond are the velvety lawns, lined with trees of many varieties. Being on the eighth floor of the hospital, the vista is expansive and one can see more clearly why this park is classed as one of the world's finest.

I had been told that there was some reading matter in the sun parlor. This is what I found on the table: a month-old copy of TIME; BUSINESS WEEK of March 10th; and the April issues of "Heating, Plumbing, Air Conditioning," and "Mechanical Engineering." These last two are "some literature for the kind of surgical division I am in. I wonder if the doctors read these for the latest methods.

God willing, I most likely will have been back at my desk for a week or so by the time you are reading this and will be trying to gather data for the annual audit of the Presbyterian business.

One of my old fishing pals brought me an outdoor magazine and I have been reading up on the latest dope on fishing and was told by the doctor that reading about it is all I will have for a little while. That's the only sour note struck in this "sympathy." Haven't had a chance to catch my whale, but I wish all my fellow anglers lots of luck.